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Book of Berkshire.

BY ITS

Historical and Scientific Society.

89

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BOOK OF BERKSHIRE.

PAPERS

BY ITS

Historical and Scientific Society.

PUBLISHED BY THE SOCIETY.

PITTSFIELD, MASS.
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PREFATORY NOTE.

The Berkshire Historical and Scientific Society is glad to present to the public for the second time some of the results of its past and present work in the pamphlet now in the hands of the reader. Our first number contained, on the scientific side, "Berkshire Geology," by Professor DANA of Yale College; and on the historical side, "The Western Boundary of Massachusetts" by Mr. F. L. POPE, "Judicial History of Berkshire" by Mr. H. W. TAFT, and "Early Roads and Settlements of Berkshire" by Mr. H. F. KEITH,—the last three citizens of the county and members of the Society. We will let the contents of the present number speak for themselves, the scientific and historical matter being in about the same proportions as before, confident in general that these will not fall below those in interest and accuracy and thoroughness. We have now on hand about a dozen papers of very considerable merit, all of them having been read at the quarterly meetings of the Society, which we hope to present intermixed with papers of more recent origin and of a somewhat different character, in future numbers of our printed Transactions, all of them similar in form and amount to these two first ones, suitable in all respects for binding up into permanent volumes.

For several years past we had had a Field Meeting in summer on some spot of historical significance within the County; and these, though less formal, have been perhaps of more general interest than the other quarterly meetings of the year. It is proposed to mark the present year as the centennial of the going into operation of our national constitution of Government, by a Field Meeting in August on "Constitution Hill" in Lanesboro'; and it is believed that some novel and important facts will then be brought out in relation to the agency of Berkshire men in that great consummation.

A. L. P.

WILLIAMS COLLEGE, March 4, 1889.

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The Early Botany of Berkshire.

By Rev. A. B. Whipple of Pittsfield.

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THE EARLY BOTANY OF BERKSHIRE.

Prof. Dana tells us in his geology, that *life* has done much geological work by contributing materials for making rocks. Nearly all the limestones of the globe, all the coal, some silicious beds and parts of other rocks, are relics of living species. As most of Berkshire rests on limestone, animal life and vegetable must have pre-existed.

Life commenced in marine weeds, aud, creeping on to the land, expanded into palms, oaks and oranges. As the limestones of this county are mostly metamorphic, in becoming crystalline, by heat, they lost all traces of their fossils, and hence we cannot tell the early marine life.

The Green Mountain range was the first stable land of North America, emerging from the deep, then shallow seas, by gentle movements during the Silurian age; the depth of the limestone proving its long submarine existence. This emergence was the primal condition of terrestrial life. As the Devonian era, in which plant and insect life was first discovered, does not overlie Berkshire, we are left to conjecture what vegetation first appeared in the salt marshes, as they became more and more shallow by the gradual uprising of their limestone bed.

Whatever may have been the vegetable life during succeeding ages, the Glacial epoch, of the Post Tertiary Period, was completely erased. The vast amount of drift of that period contains no fossils; and the scratches on ledges and mountain summits show an erasive power of rock imbedded glaciers, far more than needed to sweep every vestage of vegetable life into geological oblivion.

This side, then, of the Post Tertiary Period must we begin our Botanical research for this county. To bared rocks and beds of gravel we first direct our attention; a careful observation of the rocks reveals a green, or brown leaf-like spot which, on closer examination, appears to be a lichen; a thallogenous

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plant which seems to attach itself to rocks for the purpose of disintegrating them; and, by so doing, producing a finer soil in which other and higher species may take root. As this finer soil, by gravity and rainfall, finds its way into the valleys, the thallogens of the rocks disappear, other vegetable life springs up, on which another species of thallogenous parasites finds nourishment, especially on dead and decaying parts. These thallogens seem to have a double mission—to produce and to destroy life, and they work under two conditions; one, of a short life, and the other of innumerable multiplication; as some mushroons are known to produce 60,000 cells in a minute. The poet Browning was a good botanist when he wrote

> "mere decay
> Produces richer life, and day by day
> New pollen on the lily-petal grows,
> And still more labyrithine buds the rose."

To these humble, flowerless plants, working with tireless energy age after age, must we give the credit for that deep and abundant soil out of which has grown that variety of forest trees, whose many colored leaves give our hillsides their autumnal glory.

Possibly in other parts of the world vegetation had an earlier start by many centuries, loading the far-flying winds with spores and seeds, some of which fell here where the lichens had made ready a bed whence sprung trees and flowers whose descendants find honored names in the Botanies of the nineteenth century.

This knowledge of plant names, like the plant life itself, has been of slow growth; and though the rocks themselves became herbariums long before Adam feasted on unforbidden or forbidden fruit, they long remained a sealed book. Adam, though gifted with wisdom to give names to animals according to their characters, and plants, no doubt, yet gave us no names of the trees that flourished in Paradise, save the fig tree only, and thorns and thistles that grew outside. Later by 1,500 years we read of gopherwood, a pitch-producing tree, either the cypress, or the pine. The first classification was given to Adam; those bearing fruit for man, and herbs for animals, accompanied with

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the divine statement that the Lord made "every plant of the field before it was in the earth, and every herb of the field before it grew."—Gen. 2:5.

So general are the names of plants in the Bible that only about seventy have been ascertained. The value of the present nomenclature lies largely in specific terms.

It may not be unprofitable to leave our native plants a few thousand years in which to perfect themselves, while we give our attention to the growth of the science which to-day deals with every element of vegetable life.

Man, at first, used plants as food for himself and animals. Instinct and experience called them into use as medicines, and long before the Hebrew Scriptures spoke of plants the Egyptians had discovered and used aromatic plants for embalming, and wrote books attributing their discovery to Throth, or Hermes Trismegistus. Throth was regarded as the source of all knowledge and inventions, like the Greek Hermes or Mercury; the embodied Logos, the thrice greatest (tris megistus) from whom Pythagoras and Plato derived their ideas. By the Greeks the invention of botany and medicine was attributed to Chiron a pupil of Apollo. Esculapius, Homer's "blameless physician," whose sons were on the medical staff of the Greek army, knew and used medicine plants of which Hipocrates "the father of medicine," 400 years B. C., described 400 kinds. Esculapius is honored in our botanies in the order *Asclepiads* or milkweeds.

Theophrastus, a pupil of Plato, among many books, wrote two on botany, "The history of plants," and "The causes of plants." These books are still extant, and among the earliest having any scientific precision. He classified by size and consistency and 250 B. C. described some 400 species. 100 B. C. Dioscorides, a botanist and medical writer, made a collection of plants in Italy, Gaul, Greece and Asia Minor, and described 600 species, not more than one-fourth of which can now be ascertained. Classification, in his day, was in "Aromatics, gum-bearing, eatables and cornherbs." Pliny, the Elder, wrote 16 books on botany, and on medical plants and on the general

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science. Of the 1000 plants described by him, most are now undeterminable.

For more than 600 years little progress was made, save as the Arabs added about 1200 names to the list collected before the 9th century, and till the 15th century the Arabs alone enriched the science. But, when in 1453 Constantinople came under the rule of the Turks by Mahomet II, the long hidden Greek literary treasures were dispersed, first over Italy, and then throughout Europe, and a host of translators, copyists and commentators made public what had been done, yet added but little to the list of 1400 species then known, an average of only one per year since the beginning of the Christian era.

This ancient Greek literature, so long buried like seeds in mummy pits, in its repossession, started the revival of learning called the Renaissance; but in the department of botanical science found comparatively little to comment upon, yet an ample field in which to reap original harvests. A century or two earlier perhaps, modern botanical gardens took their place in history. The invention of printing in 1436, with the power to multiply wood cuts, greatly aided the cause. The discovery of America in 1492, and the doubling of the Cape of Good Hope gave new and extensive regions for botanical research. By 1530, Otto Brumfels had made and published the first good wood cuts of living plants. In 1532, Jean Bauhin was converted to Protestantism by reading Erasmus' Latin translation of the new testament. He had to flee from France to the Swiss city Basel, where he became proof reader in the establishment of Jean Froben Erasmus publisher, and the first to introduce the Roman letters in place of the Gothic. While in Basel, Jean Bauhin, Jr. is born and becomes the Swiss physician and naturalist. He was a pupil of the botanist Fuchs, also a German physician, who corrected many errors in the nomenclature of plants. Our American plant, the ear-drop, commemorates him in its name *Fuchsia*. Bauhin also accompanied Conrad Gesner in his extended botanical excursions through central Europe, and who, in his Opera Botanica, (1560) suggested the possibility of classifying by the organs of fructification. As court physician Bauhin had charge of the ducal gar-

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dens of Mumpalgard containing many plants recently introduced into Europe. He described about 5,000 plants, illustrating 3577 with figures in his "Universal History of Plants." Matthew Lobel, of Lille, about 1570, drew well the rudiments of several natural families and was the first to distinguish monocotyledinous and dicotyledinous plants, terms having reference only to organs of reproduction. Moving to England he was chosen physician and botanist to James I. His "History of Plants," published in Antwerp 1576, was illustrated by figures. He died in 1515, leaving his name embalmed in the botanical order *Lobeliaceæ*.

Andrews Cæsalpinus, an Italian physiologist, first mentioned in public life as "Prof. of Botany in the University of Pisa" and subsequently as chief physician to Clement VII, died in 1603. He was called, by Linnæus, the first systemetic botanist; and his work on plants was a hand-book to Linnæus in all his classifications. In his early life botany, because, perhaps, of its study in connection with the healing art, was the science of magic and witchcraft. Cæsalpinus successfully transferred it from the domain of magic to its present and true realm of science. His was the classification on which the whole Linnean system rests, namely the distinctions of plants in their parts of *fructification*. He divided trees according to the germ; made a better distinction of the sex of diæcious plants, giving masculine names to the stamens and feminine names to the pistils. He was also the first to analyze some of the important organs of vegetation. His judgment and power of observation and his clear statement of results, may be seen in the second chapter of his first book, wherein he antedates Harvy by more that a quarter of a century, concerning the circulation of the blood. He says "for in animals we see that the nutriment is carried through the veins to the heart, as to the laboratory, and its last perfection being there attained, it is driven by the spirit which is begotten in the heart, through the arteries and distributed to the whole body."

As Cæsalpinus was called, by Linnæus, the first *systematic* botanist, it may not be uninteresting to the students of to day to see his method as it was published in 1583.

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- TREES AND SHRUBS. — with the embryo
  - at the apex of the seed ..... 1.
  - at the base of the seed ..... 2.
- UNDER SHRUBS AND HERBS
  - with solitary
    - seeds ..... 3.
    - berries ..... 4.
    - capsules ..... 5.
  - with two
    - seeds ..... 6.
    - capsules ..... 7.
  - with tripple principle
    - not bulbous ..... 8.
    - bulbous ..... 9.
  - with four seeds ..... 10.
  - with seeeds numerous
    - flower common
      - divided on the top of the seeds
        - Anthemedes ..... 11.
        - Achoraceæ / S. Acanaceæ ..... 12.
      - flower common not divided
        - inferior in follicles ..... 13.
  - destitute of flowers and fruit ..... 14.

Linnæus called him a *Fructist* (Fructista), because he arranged his system according to the receptacle and the fruit.

"Ye shall know them by their fruits."

About a hundred years later, 1690, Dr. Robert Morison, of Scotland, constructed a system, using as his base tho corolla and the habits of vegetables, as follows:

- LIGNOSÆ. (WOODY)
  - Arbores (trees) ..... 1.
  - Frutices (shrubs) ..... 2.
  - Suffrutica (under shrubs) ..... 3.
- HERBACEÆ. (PLANTS)
  - Scandentes (climbers) ..... 4.
  - Leguminosæ (as peas and beans) ..... 5.
  - Siliquosæ (like mustard) ..... 6.
  - Tricapsulares (three capsuled) ..... 7.
  - A numero cap ularum (from the number of capsules) ..... 8.
  - Corymbiferæ (clusters) ..... 9.
  - Lactescentes / Papposæ — milk weeds, thistles, &c. ..... 10.
  - Culmiferæ (having stalks as rye) ..... 11.
  - Umbelliferæ (like caraway) ..... 12.
  - Tricoccæ (three-seeded capsule) ..... 13.
  - Galeatæ (helmeted) ..... 14.
  - Multicapsulares ..... 15.
  - Bacciferæ (producing berries) ..... 16.
  - Capilares (hair-like) ..... 17.
  - Heteroclitæ (anomalous) ..... 18.

PAUL HERMANN, of Saxony, arranged plants according as they have their seeds naked or enclosed in a pencap.

RIVINUS, in 1690, was the first *Corollist.* His classes are founded on the corolla and his orders on the fruit.

TOURNEFORT, in 1694, published a system in which the *classes* are taken from the regularity and form of the corolla; the *orders* from the situation of the flower, above or beneath the germ.

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The many changes of base in the matter of classification to the present time suggest the line of Virgil about the difficulty of founding the Roman nation.

"Tantæ molis erat Romanam condere gentem."

Because of European wars little progress was made till after 1650. Then Leeuwenhoek with improved microscopes entered upon the examination of plants and thus awakened a new interest in the study. He died in 1723, the next year after Joseph Parsons and 176 others of Hampshire county, petitioned the General Assembly of the Province of Massachussets for two townships of land on the river Housatunnuk or Westbrook. Hence, up to that date, we could hardly expect an ample description of native plants.

Eight years after the landing of the Pilgrims was born Marcellus Malpighi, who laid the foundation of vegetable botany by examining cells and types of plants. Much attention was directed to their anatomy and physiology. He and Nehemiah Grew, born in 1658, were the founders of phytophysiology. He was made physician to Pope Innocent XII in 1681, and died in 1694. Just a hundred years before the Declaration of Independence, a declaration of the fertilizing power of pollen from the anthers was first made by Millington and Bobart. In 1694 Jacques Camerarius proved the sexes of plants as well as of animals; one of the most striking victories which Natural Science had gained. The science of Botany, as now modified, dates not back of 1682, when Grew published his "Anatomy of Plants." A few years later Tournefort, professor of botany in the garden of plants in Paris, published his "Elements of Botany," with the first attempt to define the exact limit of genera and species. His work was published in 1694, as above named, or "method of learning plants." Several classifications of his have been preserved by Linnæus. Selecting the form of the corolla as the basis of his classification, he contributed more, perhaps, than any other man to the progress of the science. Instruction was made a pleasure by taking for scientific study the most attractive part of the plant. His was the first known system of classifying and it met with great favor among his contemporaries.

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Conrad Gesner, before mentioned, must have the honor of first suggesting the *expediency* of dividing plants into classes genera and species, and the necessity of taking the distinguishing characteristics from the flower and fruit.

John Ray, of England, (1703), using the discovery of Grew and other anatomists in his History of Plants, gave a philosophy of classification, better appreciated now than in his own day. Classification was only a means of identification, not a line of demarcation; this latter could not be for nature leaps, not from one extreme to another, but approaches a mean so gradually that the meeting point is not a determinable limit. Ray also laid the foundation of the inductive school of Botany. In 1720 Magnol arranged a system on the variety of the calyx or corolla. The order Magnolia does him lasting honor.

The Linnæan system appeared in 1735. His new mode of classification was greatly admired, and, gaining supremacy, held it to the end of the 18th century. His system was based on the organs of fructification, stamens and pistils, till then overlooked, and whose functions have since been clearly proven. His system, founded on *differences* and not *similarity* of plants, gave no knowledge beyond the stamens and pistils. He saw the deficiencies and tried to work out a natural system to be "primum et ultimatum in botanicis desideratum." The history of Carl Von Linne, the most renowned of naturalists, will amply repay the student for reading it. Here we may only refer to a single item. Among the honeysuckles is a trailing evergreen herb, widely disseminated in the northern temperate zone, called the twin-flower, or *Linnæa* borealis. Former botanists had named it Campanula serpyllifolia. When Linnæus gathered and studied it, on the method of fructification, he found it constituted a new genus. He preserved, in his own mind, this discovery till other discoveries and their publication entitled him to botanical commemoration. Then through Gronovius, his friend, this new name was given to the world. Linnæus published it in his "Genera of Plants," 1737, and in his "Critica Botanica," page 80, figures and describes it as "a humble, despised and neglected Lapland plant, flowering at an early age, like the person whose name it bears." "Its

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lonely, depressed growth," he said "was a fitting emblem of his own early fate."

Bernard de Jussieu, demonstrator of botany in Paris, has the honor of working out the first natural system, though the principles had been established by Ray, with whose writings, however, Bernard was unacquainted. His system, based on the natural affinities of plants, was adopted in arranging the garden at Trianon in 1759. But 1789 is the date of the true creation of natural families among vegetables by Antoine Laurient de Jussieu. In 1790 shortly after Jussieu had published his "Genera," the poet Gœthe, a naturalist also, published a pamphlet on the "Metamorphoses of Plants," The functions of plants, at this time, were thought to be well known. He may have read of Theophrastus' idea that certain forms of leaves were mere modifications of other forms quite unlike. Linnæus had a like idea for he speaks of the parts of a flower as modified leaves whose development was anticipated. Gœthe takes up this theory and demonstrates that all the organs are modifications of the leaf. His views, at first, met with little favor from botanists till Robert Brown elucidated Gœthe's theory, showing by the microscope that the law applies, not only to the external parts of plants, but even to their tissues. Mr. Brown helped largely to perfect the natural system, till now we have over 300 families of which more than half are used in our American botanies.

While this science was spreading in Europe, America became a good field for discovery and investigation. As early as 1635 we find J. Cornutus, a French physician, publishing in Paris a history of the plants of Canada, where, among other plants, was found in the bogs, by Dr. Sanazin of Quebeck, the pitcher plant; and Tournefort named it, as a generic name, *Sarracenia.*

Mark Catesby published, in 1743, the natural history of Carolina, Florida and the Bahamas. T. Clayton, a great botanist of Virginia, published his discoveries in 1764; *Claytonia*, or spring beauty, commemorates him. M. Cutler wrote an account of the vegetable productions of New England in 1785, thought to be the first essay of a scientific description. Dr.

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Adam Kuhn of Pennsylvania, a pupil of Linnæus, was the first American professor of botany, (1768.) The genus *Kuhnia* of the order Compositæ keeps green his service. James Logan, (Loganiaceæ) secretary to William Penn, experimented with Indian corn concerning the sexuality of plants; and says that S. Morland stated, that the pollen entered the ovary through the style, (1696).

Jacob Bigelow published his Florula Bostoninesis in 1814. But David Hosack had published, 1801-11, his Hortus Elginensis, a scientific catalogue of plants, indiginous and exotic, which he had obtained for the Elgin botanic garden near the city. He was born in New York 1769, and died there in 1835. He was M. D., L. L. D. and an author, a graduate of Princeton in 1789; received his M. D. in Philadelphia 1791; in 1793 was in London studying anatomy under Dr. Andrew Marshall; botany with Sir James Edward Smith and Schmeisser in mineralogy from whom he obtained a collection of minerals and brought them with him, the first collection of that nature introduced in America. To this he added a duplicate collection of plants from the herbarium of Linnæus, now in the lyceum of Natural History of New York. In 1795, the year of Williams College first commencement, he was appointed professor of botany in Columbia College and soon after published a syllabus of his lectures. He was long associated with the prominent men of New York; one of the original projectors of the New York Historical Society. He proscribed politics as outside the bounds of medical life, and yet it was a common report that the institutions of the city were under the control of the memorable trio Clinton, Hosack and Hobart. I have written so much concerning him because like most botanists he followed the medical profession for usefulness and support; but more especially he is a connecting link with my subject, as you will soon see.

Amos Eaton, born in Chatham (1776) graduated from Williams College (1799.) For several years he devoted his study to the Natural Sciences. In 1810 he delivered, at Catskill, a popular course of lectures on botany. Under date of Aug. 30, 1810, Dr. Hosack writes to Prof. Eaton "You have set an example that I do not doubt will be followed by many, if not most

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of the academies of the state. * * The state of New York having passed an act for the purchase of a Botanical Garden in the neighborhood of the city, I hope to see among its fruits the establishment of many similar institutions throughout the state. You have adopted, in my opinion, the true system of education; and very properly address yourself to the senses and to the memory, instead of to the faculties of judgment and reason, which are comparatively of slow growth. * * To you and your pupils, as first in the field, much praise is due, etc."

His first attempt, in this country at a popular course of lectures, with a view to make practical botanists of young people of all conditions and pursuits, was made in May, 1810. Dr. Hosack was his teacher in 1802, to whom he wrote of his plans and received the above reply. In 1815, Mr. Eaton translated from the works of Piersou, Pursh and Michaux, and made extracts enough from other authors to supply material for the first edition of his "Manual of Botany." He says, "I was favored with books and advice by Prof. Ives of Yale College, also with books by Gov. Clinton of New York. The first edition was published in a contracted form by seventy-two students of Williams College, Williamstown, Mass., as no bookseller would risk the publication. A thousand copies were published and ready for use in Juue; and not a copy was left after six months. An enlarged edition was ready in the spring of 1818. In 1840 the eighth edition was completed of two thousand five hundred copies, the five preceding editions of two thousand copies each." The whole number of species published to date 5986. He used the Linnæum system, together with that of Jussieu, (ascendant) that is, beginning with the lowest orders and ending with the highest.

The dedication is as follows:

TO THE REVEREND
ZEPHENIAH SWIFT MOORE, D. D.
PRESIDENT OF
WILLIAMS COLLEGE, (MASS.)
REVEREND
CHESTER DEWEY, A. M.
PROFESSOR OF MATHEMATICS,

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NATURAL PHILOSOPHY AND CHEMISTRY,
AND THE REVEREND
EBENEZER KELLOGG. A. M.
PROFESSOR OF LANGUAGES.

The science of botany is indebted to you for its first introduction into the interior of the northern states. And I am indebted to you for a passport into the scientific world after that protracted series of misfortunes which sunk me to the lowest ebb of human misery. Permit me, therefore,

To inscribe to you
THIS MANUAL,
As a testimony of that gratitude and esteem
which is due to the patrons of Science
and of suffering humanity.
Your grateful,
Humble servant,
AMOS EATON.

"PREFACE TO THE SECOND EDITON.

A preface is unnecessary to a work which comes out under a great name; more especially if it be the name of an European. But when a native American presents to his countrymen a book purporting to be a work relating to science, he must be very particular to tell us 'by what authority he does these things.' The first edition of the manuel was published by the students of Williams College for their own private use." Before this second edition was published we find him lecturing in various places as the following item will show:

NORTHAMPTON, Nov. 24, 1817.

To all whom it may concern:

On the recommendation of the President and faculty of Williams College, together with that of professors Silliman and Ives of Yale College, and Prof. Mitchell of New York, Mr. Eaton was employed in this town to deliver a course of lectures on botany and a course of lectures on the elements of chemistry, mineralogy and geology. He has now closed his course to the entire satisfaction of his employers, and, we think to the advantage of his pupils. As his class consisted chiefly of ladies, and as these branches of learning have not hitherto en-

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gaged the attention of that sex, we take the liberty to state that, from this experiment, we feel authorized to recommend these branches as a very useful part of female education.

CALEB STRONG,
(late Governor of Massachusetts.)
SOLOMON WILLIAMS, D. D.,
(Pastor of Presbyterian Church in Northampton.)
EBENEZER HUNT,
(Physician.)
JOSIAH DWIGHT,
(County Clerk.
ELIJAH H. MILLS,
(Representative in Congress.
DAVID HUNT,
(Physician.)

Before leaving Prof. Eaton, let this be mentioned, that C. S. Rafinesque, an American botanist, though born in Constantinople, gave to one of the three hundred genera of grasses the honored name of Eatonia, a genus containing two species, both named by Prof. Gray, and both found in this county; present names Eatonia obtusata, by *Prof. Dewey* called Aira tuncata; E. Pennsylvanica, by *Prof. Dewey* called Aira flexuosa.

Prof. Dewey, just mentioned, was the same as named in the dedication by Prof. Eaton. He was born in Sheffield, Oct. 25, 1784, and so is of this connty an honored ropresentative. He entered Williams College in 1802, showing a decided preference for natural science. In 1808 he was tutor and two years later, professor of mathematics and natural philosophy in Williams College. He established on a permanent basis the departments of chemistry and botany. In 1822 he began to lecture on botany and chemistry to the students of the Medical college in Pittsfield; and in 1827 took charge of the Gymnasium (now Maplewood) and made it a success, often lecturing for the public good, as many yet living here can testify.

He and Prof. Silliman of Yale, were pioneers in the field of American science; organizing, in the early part of this century, forces in behalf of the natural sciences. While familiar with all departments of science his specialty was botany; and of the Carices in particular. His unequalled collection of grasses he gave to Williams College. His last year was spent in their ar-

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rangement. He wrote the Natural History part of the History of Berkshire, 1826, giving therein the names of the plants of this county according to the nomenclature of his day. By much patient study only can one find all of them in modern classification.

As a pioneer in the department of Carices he had opportunity for discovering and naming some forty-five species now called by the same names in Wood's Botany; and one was named, to honor him, the *Deweyana* by his friend Schkuhr.

Of those named by himself, fourteen commemorate persons or places.

The task assigned me was not a review of his work, or the botany of his time in this county, but rather as much as possible to find the native vegetation of the county when men began to settle here. We may well say that a hundred years before him would make but little change, yet the results of the effort to discover facts may not be uninteresting.

The earliest attempt to describe some of the vegetation of New England I have yet met with is found in Josselyn's Account of two Voyages to New England. The first made in 1638, commencing April 26 and ending Nov. 24, 1639. About eleven months he spent in making observations and taking notes, which, on his return, ripened into a published book on "The Rarities of New England." In 1663 he made his second voyage, a full account of which is found in Vol. 3 of the third series of Massachusetts Historical Collections.

In this second voyage, or the history thereof, he makes frequent use of his Rarities of New England. His descriptions of trees and plants must be given in his own words; so may we get some of the flavor of botanic knowledge in his day.

"The plants in *New England* for variety, number, beauty and vertues, may stand in Competition with the plants of any Countrey in Europe. *Johnson* hath added to *Gerard's* Herbal 300, and *Parkinson* mentioneth many more; had they been in *New England* they might have found 1000, at least, never heard of nor seen by any *Englishmen* before; 'Tis true, the Countrie hath no *Bonerets* or *Tartarlambs*, no glittering coloured *Tulips*; but here you have the *American Mary-Gold*,

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the *Earth-nut*, bearing a princely Flower, the beautiful *Pirola*, the honied Colibry, &c. They are generally of (somewhat) a more masculine vertue, than any of the same species in *England*, but not in so terrible a degree, as to be mischievous or ineffectual to our *English* bodies. *It is affirmed by some that no forraign Drugg or Simple can be so proper to Englishmen as their own, for the quantity of* Opium *which Turks do safely take will kill* four *Englishmen, and that which will salve their wounds within a day, will not recure an Englishman in three.*"

The Gerard referred to above was a famous surgeon, as well a herbalist in the time of Elizabeth. His second edition of his Herbal was in 1636. We owe to him and his friends the discovery of many plants. Half a century later he was planted in the botany under the name of *Geradia* (an American herb of much beauty) by Plumier, a French botanist, whose first publication was a description of American plants 1693, at his King's expense. He first proved the cochineal to be an animal 1694.

The account says, "The *English* in New England take WHITE HELLEBORE? which operates as purely with them, as with the *Indians*, who, steeping it in water some time, give it to the young lads, gathered together a purpose to drink; if it come up they force them to drink again their vomit (which they save in a Birchen-dish) till it stayes with them, and he that gets the victory of it is made Captain of the other lads for that year." After writing of the oak and red oak, he says, "Captain Smith writes that in New England there grows a certain berry called KERMES, worth ten shillings a pound and had been formerly sold for thirty or forty shillings a pound, which may yearly be gathered in good quantity. I have sought for this berry, as a man should seek for a needle in a bottle of Hay, but could never light upon it, unless that kind of Solomon-seal, called by the *English* Treacle-berry, be it. Gerard our famous herbalist, writes that they grow upon a little tree called Scarlet-Oake, the leaves have one sharpe prickle at the end of it; it beareth small Acorns; But the grain or berry grows out of the woody branches, like an excresence of the substance of the Oake-Apple and of the bigness of Pease, at first white, when

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ripe, of an Ash-colour, which ingenders little Maggots, which, when it begins to have wings are put into a bag and boulted up and down till dead, and then made up into lumps; the Maggot, as most do deem, is Cutchenele; so that *Chermes* is Cutchenele; the berries dye scarlet. Mr. George Sands, in his Travels saith, that scarlet dye grows like a blister on the leaf of the Holy Oake, a little shrub yet producing Acorns; being gathered they rub out of it a certain red dust, that converteth, after a while into worms which they kill with wine when they begin to quicken."

"The *Pine tree* challengeth the next place, and that sort which is called Board-pine is the principal. It is a stately, large tree, very tall and sometimes two or three fadom about; of the body the English make large Canoes of twenty foot long and two foot and a half over, hollowing of them with an Adds and shaping the outside like a Boat. The bark is good for ulcers in tender persons that refuse sharp medicines. The inner bark of the young board-pine, cut small and stampt and boiled in a Gallon of water is a very soverign medicine for a burn or scald, washing the sore with some of the decoction, and then laying on the bark stampt very soft; or for frozen limbs, to take out the fire and to heel them * * wash the sore with the liquor, stamp the bark again till it be very soft and bind it on. The Turpentine is excellent to heal wounds and cuts; the Rosen is as good as Frankincense, and the powder of the dried leaves generateth flesh; the distilled water of the green cones taketh away wrinkles in the face, being laid on with cloths.

The *Firr tree* is a large tree too, but seldom so big as the Pine, the bark is smooth, with knobs or blisters, in which lyeth clear liquid Turpentine, very good to be put into salves and oyntments; the leaves or cones boiled in beer are good for Scurvie; the young buds are excellent to put into Epithemes for warts and corns; the rosen is altogether as good as Frankincense; out of this tree the Poleakers draw Pitch and Tarr.

Spruce trees are described and then the *Hemlock trees;* "the bark boiled and stampt till it be very soft is excellent for to heal wounds and so is the turpentine thereof; and that from the Larch tree (which is nearest of any to the right turpentine)

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is singularly good to heal wounds and to draw out the malice of any Ach, rubbing the place therewith, and strowing upon it the powder of sage leaves.

The *Sassafras tree* is no great tree; the rind is tawny and upon that a thin colour of ashes; the inner part is white, of an excellent smell like Fennel; of a sweet taste with some bitterness; the leaves are like Fig leaves, of a dark green. A decoction of the roots and bark thereof, sweetened with sugar, is good for the Scurvie.

The *Walnut*, which is divers, some bearing square nuts, others like ours, but smaller. It is the toughest wood in the Countrie, and, therefore, used for Hoops and Bowes.

The *Maple tree.* On the boughs of this tree I have often found a jellied substance like Jew's-Ears, which I found upon tryal, to be good for sore throat.

The *Birch tree* is of two kinds, ordinarily Birch and black Birch. Many of these trees are stript of their bark by the *Indians* who make of it their Canows, Kettles and Birchen-dishes; there is an excresence growing out of the body of the tree called spunck, or dead men's caps; it grows at the roots of Ash, or Beech, or Elm; but the best is that which grows upon the black Birch; this boiled and beaten and then dried in an oven maketh excellent *Touchwood* and Balls to play with.

Alder, abundant in swamps, has bark good for a strain. An Indian, bruising his knee, chewed some of the bark fasting, laid it to, which quickly heald him.

Thus much concerning trees; now I shall present to your view the Shrubs, and first, of the *Sumach*, which differeth from all kinds set down in our English Herbals. The root dyeth wool or cloth redish; the decoction of the leaves in wine drunk, is good for all Fluxes. For galled places, stamp the leaves with honey and apply it, nothing so soon healeth a wound in the head as Sumach, stampt and applied once in three days; the powder strued in stayeth the bleeding of wounds; the seeds pounded and mixed with honey healeth the Hemorhoids; the gum put into a hollow tooth assuayeth the pain; the bark or berries in the full of the leaf is as good as galls to make ink of.

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Elder in New England is shruble and dies once in two years.

Juniper bears skie-colored berries, fed upon by Partridges, and hath a woodie root, which induceth me to believe that the plants mentioned in Job 30:4, *Qui decerpebant herbas E Salsilagine cum stirpibus; etiam radices Junipernum cibo erant illis*, (who cut up Mellons by the bushes and Juniper roots for their meat,) was our Indian plant Cassava. They write that Juniper coals preserve fire longest of any, keeping fire a whole year without supply, yet the Indian never burns it.

Sweet fern boiled in water or milk and drunk helpeth all manner of Fluxes, and makes an excellent liquor for ink.

Current-bushes are of two kinds, red and black, which are larger than the red and smell disagreeable, yet are reasonably pleasant eating.

The Goosebrry-bush, whose berries are called Grosers, or thorn Grapes, grow all over the Countrie. The berry is small, of a red or purple colour when ripe.

Maze, otherwise called Turkie-wheat, or Indian wheat, the leaves boiled and drunk helpeth pain in the back; of the stalks when green you may make Beverage, as they do with Calomel, or Sugar-canes. The raw Corn, chewed, ripens felons or Cats-hairs; or you may lay Samp to it; the Indians, before it be thorow ripe, eat of it parched. Certainly the parched corn that Abigail brought to David was of this kind of grain, 1 Sam. 25:18. The Jewe's manner was (as it is delivered to us by a learned divine) first, to parch their corn, then they fryed it and lastly they boiled it to a paste, and then tempered it with water, Cheese-curds, Honey and Eggs, this they carried drye with them to the camp and so wet the Cakes in Wine or milk; such, too, was the pulse of Africa.

French beans, or rather American beans, the Herbalists call them Kidney beans, for they strengthen the Kidneys; they are variegated much, some being bigger a great deal than others; some white, black, red, yellow, blew and spotted. The red flowers in July.

Sarsaparilla, or rough-bined weed, (Smilax rotundifolia); the leaves and whole bind set with thorns, of this there is store

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growing upon the banks of Ponds; the leaves pounded with Hog's grease, and boiled to an ungent, is excellent in curing wounds.

Live forever flourisheth all summer; is good for cough of the lungs, and to cleanse the breath, taken as you do Tobacco; and for pain in the head; the juice strained and drunk in Bear, Wine or Aqua vitæ killeth worms. The fishermen, when they want Tobacco, take this herb, being cut and dryed.

Lysimachus, or Loose-stripe, of several kinds. The most noted is the yellow; the root is longish and white, as thick as one's thumb; the stalkes of an overworn color, and a little hairie; the middle vein of the leaf whitish and the flower yellow, and like Primroses, and therefore called Tree Primose; grows upon seedie vessels, etc. The first year it grows, not up to a stalke, but sends up many large leaves, handsomely lying one upon another, Rose fashion; flowers in June; the seed is ripe in August; this, as I have said, is taken by the English for Scabious.

St. Johnswort, it preserveth Cheese made up of it, at sea.

Spurge, or Wolf's milch, there are several sorts, (Euphorbia) Avons, or herb-bonnet, (Rosaceæ Geum). A neighbor of mine in Hay-time, having overheat himself and melted his grease, with striving to out mowe another man, fell dangerously sick, not being able to turn himself in his bed, his stomach gone, and his heart fainting ever and anon; to whom I administered the decoction of Avons Root and leaves in water and wine, sweetning it with Syrup of Clove-Gilliflowers; in one week's time it recovered him so that he was able to perform his daily work.

Red Lilly growes all over the Countrey among the bushes.

Umbilicus veneris, or New England daisie, it is good for hot humors, Erisipelas, St. Anthonies' fire and all inflamations.

Water-plantum, called Suck-leaves and Scurvie-leaves; you must lay them whole to the leggs to draw out water between the skin and the flesh.

Fuss balls, *Mullipuffers*, are to be found plentifully."

Much more of the same pleasing information might be gathered from the "Rarities of New England," but I resist the

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temptation, having touched upon those only that grow in Berkshire, a part of New England not visited by our early naturalist. With like interest he describes the animals, birds, beasts and fishes, shell-fish and insects, diseases, and politics, religion and witchcraft; but all this while Berkshire was ripening for our botanical Sickle.

Let us now step over the narrow limits of a century into the midst of a contention, ending in an accepted survey, made in 1741 by Richard Hazzen, of the line separating Massachusetts from New Hampshire.

The settlement of this line had long been a matter of disagreement. Little was known of the interior of the country; and the assumptions of the Kings' counsellors were as likely to be wrong as right. To illustrate, when Massachusetts was chartered with a boundary line three miles north of the Merrimack river, it was taken for granted that the river flowed from the west to the east. Later discoveries, showing that its course was nearly south, rendered of no avail their former opinions as to boundary relations.

From 1725 to 1740 the controversy increased. Committees met and adjourned. Massachuseets contending for a line three miles from the Merrimack, as far as Franklin, N. H., where the Pemigewasset and the Winnipesaukee meet. New Hampshire knew of no Merrimack above where salt water flows, or "the first falls about a mile above the Haverhill Meeting-house." Finally in March, 1740, Pawtucket Falls was decided upon by the King as the starting point. This would give New Hampshire a strip of fourteen miles which she had never claimed. Gov. Belcher, of New Hampshire, applied to both governments to appoint surveyors. Mr. Hazzen and Mitchell began their line "from a point three miles due north of Pawtucket Falls on the Merrimack River; on a due west line till it meets his Majesty's other governments." The "Great Bunt," or starting point was a noted fishing place on the west side of Beaver Brook; the falls were rapids extending nearly a mile. The upper portion was chosen for a starting point, and as the course of the river was northwest, Massachusetts gained nearly a mile.

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Saturday, March 21, 1741, after measuring three miles to the north, he starts westwards 10° north from a pitch pine tree, etc. In his survey he occasionally mentiones the kinds of trees. About fourteen miles of this survey is on the northern boundary of Berkshire county so named twenty years later.

Saturday, April 11th, he measured seven miles, lodging where two brooks met, "where we left Our bottle, and therefore, called it Bottle Brook." (Northeast corner of Florida.)

"Sunday, April 12th. This day we measured 4:1:50.

Remarks. At the end of three miles we Came upon the Top of an Exceeding High Mountain from whence we discovered a large Mountain which lyes Southwesterly of Albany, and also a Row of large mountains on East side of us bearing North and South nearest and a Ridge of exceeding high Mountains three or four miles before us bearing the same Course, and a fine valley betwixt them and and us on each side of the line big enough for Townships. At 130 poles further we Crossed a Branch of the *Hosek* running Northwesterly. With difficulty we waded it and lodged by it on the West side that night. The first part of the day was good traveling, but heavy by noon and betwixt the Two Rivers the Snow was almost all gone. It Clouded over before Night aud rained some time before day, which caused us to stretch Our blankets and lye under them on ye bare Ground, which was the first bare ground we laid on after we left Northfield. There was little wind this day.

Monday, Aqril 13th. This day we measured from Hosek River 4:2-0, which was Only Over One Mountain.

Observations. This Mountain was Exceeding good Land, bearing beech, Black birch and Hemlock, some Basswood. Over this Mountain we Concluded the line would run betwixt New York Government and these whenever in should be settled, and therefore named it Mount Belcher, that it might be as Standing a Boundary as Endicutt's Tree. We lodged again on a Spot of Bare Ground by a Brook Running Southwesterly, which, being full of Clay, we named it Clay Brook. We had some thunder showers in the Night which Obliged us to Rise and Stretch Our Blankets. The weather was Cloudy all day

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and no wind stirring, and the Snow for ye Last three miles about Five feet Deep; the first mile and a half but little.

Tuesday, April 14th. This day we begun to measure at Clay Brook and measured 5:2:50.

Remarks. At the End of 220 poles we Crossed the aforesaid Clay Brook again ronning Northerly. At 280 poles more we Came to a River Running Northeast and very Swift. At 540 poles more we Came to a large Brook running Northeasterly, all which we supposed were branches of Hosek River. This day we Crossed no verry large Mountains, and there was little Snow for Three Miles, and on many places none, but the remainder of this day's measure, it was near Two feet Deep, and where we lodged, about two and a half. The land was good for Settlements, bearing large White Oaks in some places, in others Beech, Maple, White Ash, etc. The weather was fair and wind Northwesterly, aud Near Night a meer Hurricane."

From these excerpts we learn what were some of the trees on the northern boundaries of Florida, Clarksburg and Williamstown.

Their names are mostly generic, since they were like trees so named in Europe, and hence so called here by the early settlers.

In 1787 a survey was made by Thomas Hutchins for the final settlement of the boundary between New York and Massachusetts. Of this survey the following is a copy, with statement for nearly every mile. The survey was made from the Connecticut line northward fifty miles, forty-one chains and seventy-nine links.

N. end of line. Black or red oak tree, 3½ ft. diam. N. Y. (tree 1787) Mass.

Spring o	
Miles 50	A post and stones on a descent from maple tree, 2 feet 8 inches in diameter.
	..17th transit post on east side of a small eminence.
	..16th transit post on east side of a small eminence.
" 49	A post and stones on east side of a small eminence; from this post a maple tree 10 inches in diameter, blazed on west, bears N. 85°, E. 10 links. There is a spring in the same direction 9 links further.
" 48	A post near the bottom of the north descent of a hill, from which a birch tree 3 feet in diameter, blazed on the west side, bears N. 58°, E. 30 links.

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Miles 47	A post on a steep part of the north descent of a hill, from which a hemlock 2 feet in diameter, blazed on the west, bears N. 68°, E. 10 links.
	..15th transit post on the east side of a gradual eminence.
" 46	A post and stones at the west side of a steep high eminence.
" 45	A post and stones at the south foot of an eminence, from which a maple tree 2 feet in diameter, blazed on the west side, bears E. 4 links.
" 44	A post and stones on the east side of an eminence.
	..14th transit post on top of a hill supported by large stones.
" 43	A stake and stones on the west side of an eminence, from which a beech tree 8 inches in diameter, blazed on the west side, bears S. 17°, E
" 42	
	..13th transit post on east side of an eminence.
" 41	A beech tree 9 feet in diameter, marked 41 and an M above it on the north side 2 links west of N. line.
	..12th transit post on Mount Misery.
" 40	A post on east side of eminence, the foot of which, is about 5 chains east of a beech tree 20 inches in diameter, blazed on east side, bears N 45°, W. 16 links from N. post.
" 39	A stake and stones in William Keetch's field.
" 38	A stake and stones on the south side of a high steep eminence in Thomas Eldredge's field.
	..11th transit post on Round's Mountain.
" 37	Stake and stones in the vista, cut by the Commissioners.
" 36	A stake and stones in Daniel Brown's field.
	..A white limestone rock on the east side of an eminence.
" 35	A post.
" 34	A post on the west side of a hill.
	..Southwest angle of Van Rensselaer's manor, here fixed post and stones.
" 33	A post and stones.
	..Noah Wheaton's.
	..A fence in the woods.
" 32	A post and stones.
	..10th transit post on top of a hill.
	..John Waddam's house and orchard.
" 31	A post and stones on top of an ascent in a field.
	..Samuel Hand's.
" 30	A stake and and stones on a hlgh eminence.
	..A barn.
" 29	A stake and stones on the southwest descent of a hill.
" 28	A stake and stones on the north descent of a hill.
" 27	9th transit post on Richmond Mountain.
" 26	A stake and stones in a field.
	..A dry oak stump in the line.

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	..Dupee's barn.
	..A maple tree 15 inches in diameter, with east side in the line.
Miles 25	A chestnut post on level land covered with woods.
	..A. Mirey place.
" 24	A stake and stones at the east foot of an ascent.
	..8th transit post in Joseph Rowley's field.
" 23	A stake and stones in Joseph Rowley's field.
" 22	A stake and stones on the west side of a hill.
" 21	A stake and stones in a meadow.
	..Samuel Hartlewis' Hills Dale.
" 20	Stake and stones in Benjamin Newberry's field.
	..7th transit post on Indian Mountain.
" 19	A stake and stones on the top of the steepest part of an ascent.
" 18	A stake and stones on the side of a hill.
" 17	A stake and stones on the side of a hill.
" 16	A stake and stones on the side of a hill.
" 15	A stake and stones in Crippen's field.
	..A stake and stones in Whitter's field.
	= The new Albany road.
" 14	
" 13	
" 12	
	= Old Abany road.
" 11	A pond.
" 10	
	Northeast corner of Livingstone's manor.
Miles 9	
	= Road from Sheffield to Hudson.
" 8	
	..5th transit post.
" 7	
	..4th transit post.
Daylight Hill.	
	..3d transit post.
Miles 6	
	..Cedar Mountain.
" 5	
	..Mill
B. Creek	..Fork of Besheshpip [Bashbish.]
Miles 4	
" 3	
	..2d transit post. Elk hill.
	..Rock.
	..Finkay's close.
" 2	

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Pine tree
Stump o
Miles 1
North
Hill.

..1st transit post at northwest angle of the oblong.

Var. 5°, 3· W.

A map of this survey, with prominent topographical features, may be found in New York state, Engravers' and Surveyors' office, No. 168.

Our next source of information is in the records of, and the remains of old saw mills and tanneries. The earliest sawmills were employed mostly in sawing pine, spruce and hemlock, soft boards; while hard wood was prepared for building by the axe and broad-axe. Tanneries were built near a good supply of hemlock. As hemlock grew most abundantly iu the ravines on the mountain sides and the borders and hillsides adjoining mountain streams, we find the tanneries in such places, informing us of the former hemlock growth.

In 1828, 60 years ago there were in

Adams, 10 sawmills and 3 tanneries.
Alford, 3 sawmills and 1 tannery.
Becket, 5 sawmills and 1 tannery.
Cheshire, 8 sawmills and 1 tannery.
Clarksburg, 2 sawmills; took bark to Adams, and much bark sold to other places.
Dalton, 5 sawmills and 2 tanneries.
Egremont. 5 sawmills.
Florida, 3 sawmills.
Great Barrington, 17 sawmills and 2 tanneries, (large ones.)
Hancock, 3 sawmills and 1 tannery.
Hinsdale, 6 sawmills and 2 tanneries.
Lanesboro, 4 sawmills.
Lee, 9 sawmills and 4 tanneries.
Lenox, 5 sawmills. (Town records,)—"March 14, 1767, Leather Sealer chosen."
Mount Washington, 4 sawmills.
New Ashford, 2 sawmills.
New Marlboro, 8 sawmills. Tanneries very common, the town supply of leather being their entire dependence.
Otis, 12 sawmills and 4 tanneries.
Peru, 3 sawmills and 1 tannery.
Pittsfield, 9 sawmills and 1 tannery. (?)
Richmond, 3 sawmills and 3 tanneries, (large ones.)
Sandisfield, 8 sawmills and 6 tanneries, (some extensive.)
Sheffield, 7 sawmills and 3 tanneries, (large.)

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Savoy, 6 sawmills.
Stockbridge, 8 sawmills and 2 tanneries.
West Stockbridge, 5 sawmills and 1 tannery.
Tyringham, 7 sawmills. Several rake and shingle mills
Washington, 6 sawmills.
Williamstown, 5 sawmills. Four or five thousand dollars worth of leather produced per annum.
Windsor, 8 sawmills, 1 tannery, 1 bark mill and 1 shingle mill.
Total, 185 sawmills and 38 tanneries; and much leather sold in towns without tanneries

Let me now give a general view of the dendrology of the county as it was when first settled. The mountain ranges on the western border had marked differences in their woods. The range on the west of the county was covered with oaks, beech sparingly, yellow birch, maple, chestnut, ash, butternut, walnut and some basswood. The eastern range had beech in abundance, maple, some birch, ironwood and spruce. The southern part of the county had extensive forests, with trees of large size, beech, birch, maple and basswood. Rev. S. B. Morley says he remembers seeing, sixty years ago, forests of white and yellow pine and chestnuts covering large areas. They are not there now. Nearly all the valleys of the county had in them much pine and spruce, together with soft maple and black ash; the dryer places bearing elms; the cold swamps and ponds, as in Lanesboro' and Cheshire, where the reservoir is now, bore Hacmetacs, as also in Becket around the swamps and Negro-pond in Stockbridge. Along all streams grew the alder, and in most of the mountain ravines, much hemlock.

As pines grow best in disintegrated granite rocks, or in a soil of gneiss, mica slate and granite and a diluvium of sand formed from them, and as there was much of this in Berkshire, it had extensive pine forests.

White oaks will grow in many soils, but prefer moderately high, moist and loamy soils in sheltered places and on the southern slope of hills. Chestnuts require a similar soil, growing mostly on the eastern and southern side of mountain ranges. As chestnuts, when cut down, start anew from the stump, we know our trees of to-day stand on the graves of their progenitors. But in many places the oaks in our county cover ground once occupied by pines. Squirrels have been

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largely the cause of this. Somewhere in the vicinity of the oaks grew pines; under them, among their roots were dry and covered places in which the squirrels laid up their winter store of acorns; kept from moisture they did not germinate till the pines were cut down, when moisture and decay of the pine roots gave favorable opportunities to the acorns to enter upon their growing possessions. In quite a different way pines gain a foothold; and in like manner the birches. The seeds are borne by the winds on to cleared lands, and speedily taking root, grow and soon reconvert the land into a forest. Hence many young forests are not of the same kind of trees as were growing there in the early settlement of the county. Generally, when no other species are near to scattar their seeds, oaks and pines are their own successors, but not as luxuriant as before or as would be another kind.

Let me give a more minute account beginning with Adams, now two towns.

The early flora of Adams, including the valley and mountain ranges on east side, has offered wide scope for botanists, since the altitude of Greylock gives the town more than an ordinary range of climate. Open spaces, caused by ledges and landslides; places protected from the winds on one side, and places exposed to the winds on the other side, give roothold to various species of plants and shrubs not often found elsewhere in the county.

Except at the summit and along the ravines and streams, the woods are mostly deciduous. Spruce at the top and hemlock along the base. Along the course of the Hoosic were spruce, hemlock, tamerack intergrown with soft maple, swamp ash, shrub birch, hornbeam, black alder and some nine kinds of willows. Back on the lower slopes of the mountain range were white, spice and yellow birch, red oak and shrub oak, elm, sugar and black maple. Still higher up the sides of the mountain range were beech, yellow birch, ash and ironwood. Where is now the village of North Adams, there was a forest of pine with white oaks among them; the only pine forest within a radius of some miles. The pines were quickly cut and used for lumber. Next, the sawmills were supplied with logs of

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spruce and hemlock; the outer cuts, or slabs, some of which were used in making sheds and cabins to such an amount as to give the growing village the name of Slab city. The timber growing on the range of mountains, east of the Hoosic river, was almost wholly without evergreens, save in the ravines and in the very moist places.

Prof. Dewey searched the town for species and named several as having their habitat on and about Greylock. For instance, New England sedge; a variety of this he named C. Emmonsii, for Prof. Emmons, of Williamstown. C. Hitchcockiana is found on the same mountain, named by Prof. Dewey to honor his friend Prof. Hitchcock of Amherst College.

As the sedges had not then been very fully studied, Prof. Dewey had an ample field for examination; and the fact that sedges grow in moist places where ponds and rivers in their overflow prevent timber growth, and that open spaces on hillsides and mountain tops, open to sunshine, make their roothold secure, made it possible for him to investigate them long before the axe had cleared the land for their more extensive growth.

The Aster Acuminatus, (white scaled aster) he found on the mountain; probably it is a depauperate variety found on the White Mountains of New Hampshire.

Abies Fraseri, (double balsam fir) is found on Greylock, called the Canada Balsam or the Balm of Gilead Fir, and, like the common balsam has blisters on the bark, from which the well known balsam is drawn.

Many others are mentioned by him as found about Greylock, but as they are found elsewhere, we do not enumerate them.

The town of Becket had its 26,000 acres covered mostly with hemlock and spruce, on a surface hilly, broken and rocky, and in a soil cold, hard and devoid, for the most part, of clay or sand. Hemlock predominated, and two tanneries used much of the bark, while six or eight sawmills transformed the logs into lumber. Next in order was the spruce, also furnishing lumber and shingles for market. Since the Boston & Albany railroad commenced running, for many years four thousand cords of wood were annually sold to the company at the first what was left of the soft woods, after the sawmills had their

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portion; later hard wood, till coal took the place of wood for railroad fuel.

Maple, beech, birch, ash and alder around the ponds and along the small streams, with here and there a black cherry, constituted the bulk of the deciduous trees.

A hemlock forest is not often its own successor when cleared by axe and fire. Sometimes where only the large trees are cut and the small ones left, a second growth, so-called, may be found. A spruce forest will also recover itself sometimes, if a few old trees are left on the windward side of a cleared field as seeds from the old trees will be carried some distance bv the wind and falling on the soil take root. But this second growth, which in a few places has been cut off, was not tall and large like the original forest. In cleared pasture lands spruce sometimes obtains a foothold when all other trees fail, because the sheep will eat all the young growth of other trees. A walk through the sheep fed pastures of our mountain towns will suggest this fact to any thoughtful observer.

The trees that have succeeded the evergreen in Becket and are now growing are maple and white birch, whose seeds are casily carried to a distance by the wind, much more so than the beechnuts, which, in some places, remain ungathered by squirrels or swine, and, protected by the leaves that fall later, take root and extend to quite a beech forest.

Adams and Becket, as above described, may serve, perhaps, as fair and average examples of the changes which more than a hundred years of civilization has wrought in the dondrology of Berkshire county.

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Prof. Albert Hopkins.

BY PRESIDENT JOHN BASCOM.

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ALBERT HOPKINS.

The two brothers, Mark and Albert Hopkins, spent their lives within the limits of Berkshire county. Born in Stockbridge, a leading historical centre of the county, they removed in early manhood to Williamstown, a second centre, whose history they helped still further to unfold and enrich.

Albert Hopkins was graduated at Williams College in 1826 at the early age of nineteen. He received the appointment of tutor in 1827; and after two years of service, the further appointment of professor of mathematics and natural philosophy. In this position he spent his life. When he had been twelve years professor, he was married to Louisa Payson, daughter of Dr. Payson of Portland, a woman of unusual attainments. In the later portion of her life, she suffered extremely from nervous prostration. The tender and unwearied personal attention which she received from Prof. Hopkins were very noteworthy.

His son and only child was in college at the opening of the war of the rebellion. In his senior year he aided in recruiting the 1st Massachusetts Calvary, and went to the front with it as first lieutenant. The regiment was under the command of Gen. Sheridan. In a raid upon Ashland, in rear of the confederate army, young Hopkins fell at the very opening of his career. Considerably later, his body was recovered and brought to Williamstown. Lieutenant Hopkins was active, cool and courageous, and helped, in the flush of youth, to make up that price, so great, yet not too great, by which this nation bought back its national life, having let it slip in its eagerness for gain and remissness in duty.

Albert Hopkins was diverse in physical tendencies from his brother, Mark. Mark was somewhat sluggish, while Albert was exceedingly active and full of vigor. The more eager

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temperament gave way first in the race of life. Prof. Hopkins died in 1872 at the age of sixty-five.

Prof. Hopkins, as an instructor, helped to give Williams that inclination toward natural history which has characterized the college. He organized natural history expeditions, and built the Astronomical Observatory. This observatory was for a long time supposed by the friends of Williams to be the first erected in this country. Further inquiry, however, has shown that North Carolina—an unexpected rival—was in the field somewhat earlier. His visit to Europe in search of apparatus and a better knowledge of methods, manifested, considering the time at which it occurred, unusual enterprise and interest in his pursuits. As a teacher, Prof. Hopkins showed a good deal of repressed enthusiasm. Indeed, he often made the impression of a large reserve of feeling, rarely allowed expression. If a vent was given, there was sometimes a rather unexpected spirt of steam. He compelled the student to recite from his own resources with very little suggestion. At times the superficial student, having delivered himself at length of his ideas on the subject, heard, with no small confusion, identically the same question asked of the pupil next called up. There was nothing in the professor's method to encourage invention; indeed, mathematics and physics, unlike metaphysics, are unfavorable to originality. Herein in part lay the secret of the difference between the two brothers as instructors and thinkers. One who is plodding along the highway of facts must take shorter and more sober steps than one who is mounting by ideas into the airy regions of speculation. The movement of Prof. Hopkins in speech, in the recitation-room and elsewhere, was ordinarily so deliberate and grave as to hide the heat and the enthusiasm of his very earnest mind.

He made the most of meagre apparatus, and was much pleased with the exactitude of any result. I remember, in a lecture on Physics, he once had occasion to fill a tube whose lower end was immersed in a tub of brackish water. He asked a classmate to assist him. The student went at the task with much good-will, and, as a result, soon found his mouth filled with stagnant water, which he disgorged to the no small amuse-

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ment of the rest of us. Our satisfaction was not diminished by the quiet way in which the professor said to him, "You should have removed your mouth sooner."

Prof. Hopkins was pre-eminently a religious man. Religion was his department in college life, and in it he had no competitor. A sustained, inner, spiritual enthusiasm belonged to him which many enjoyed, but few, indeed, were able to fan. The words of the Psalmist were most descriptive of his life: While I was musing, the fire burned. For forty years and more, he was, in a very unusual way, the centre of the religious life of Williams College. Many in that period received from him the most efficient and controlling spiritual impulses of their lives; and many are ready to testify that when in search of a perfect and upright man, their thoughts most immediately revert to him. This real excellence of character, this glory of a Christian manhood, this extended and benign influence, exerted with no peculiar vantage-ground of position, entitle him to our remembrance, and make every tribute a blessing to him whose soul prompts him to render it. I am confident that the graduates of Williams College have, for many years, gladly united in all words of honest recognition, and find them only too few to express their obligations, or to measure their esteem.

The events of his life were of an ordinary grade, and left no record behind them. His character only was extraordinary. This made his years excellent; as the perfume of flowers, the days of spring.

If we understand by faith the mind's hold of invisible things, the vigor with which it realizes them, the constancy with which it spreads them before its inner vision, the steadiness and clearness with which it shapes daily action under them and for them, then faith was the pre-eminent characteristic of Prof. Hopkins. His changes of religious life seemed to be but the modified expression of one absoring conviction—expression suited to the variable sympathies and shifting external conditions which he found about him.

When the revival came, it did not appear to be to him so much a revival, as the breathing of fresh hopes to an anxious and waiting spirit—the giving air to fires that had been sup-

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pressed, but not smothered, by the heavy, sluggish atmosphere about them. In 1832, he established in college a noon prayer-meeting, of a half hour, held on four days of the week. This was maintained by him for about forty years. It was the most firm, persistent and steadily influential means of religious life that I have ever had occasion to observe. Its conception and execution were possible only to a spiritual temper and light that never burned dim. Upheld by mere strength of will, such meetings would have become wearisome, painful, and utterly unfruitful; as the offspring of life, they gave life. Any new accession of religious feeling was always heralded by an increase in numbers in the noon meeting, by clearer and more flashing light in the deep-set eye of the professor, and more trumpet tones in his commanding voice. We felt at once that an earnest soul, the soul of a watchman, was being awakened and emboldened by the promise of a coming good. This steadfastness of faith, this belief of the soul in its own, this holding on to the invisible ways of holiness,—traveling them in solitude, or with a joyful multitude, as he was able,—this was the first and great fact in the religious life and character of Prof. Hopkins.

The doctrines held by Prof. Hopkins were those of the Congregational church; with no peculiar emphasis, so far as I am aware, laid upon any one of them. He was liberal in spirit, not disposed to insist upon dogma, and, with quiet appreciation, termed the flock which he himself had gathered, "The Church of Christ in the White Oaks." The creed and covenant of this church were prepared by him during his last sickness: "The following statements are believed to be both scriptural and of vital interest. As such, they are commended to the prayerful consideration of Christians of whatever name.

1. A church is a body of believers, voluntarily associated in the name of Christ, to show forth his praise, and to increase their own power both of receiving and doing good.

2. Love to Christ is the only essential prerequisite to an acceptable public profession of faith in Him. 'If thou believest with all thine heart, thou mayest.'

3. Baptism in the name of the Father, Son and Holy Ghost,

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admits the believer to the Christian church, and entitles him to all its privileges and blessings. 'He that believeth and is baptized, shall be saved.'

4. Church fellowship may not be abridged by local churches within limits narrower than those sanctioned by Christ and the example of the apostles. 'Who art thou that judgest another man's servant?'

5. A regard to the above precepts would recommend great simplicity in our forms of admission to the church, and caution in the multiplication of technical and doctrinal tests. 'Destroy not him with thy meat, for whom Christ died.' Under the impression of the above truths, the church in the White Oaks was formed, and its covenant adopted. The church was organized December 20, 1868, and is now enjoying special tokens of the divine presence and favor. Should the form of the subjoined covenant be generally adopted, or some equivalent form, not much more or less inclusive, it is believed that sectarianism and denominational differences would gradually subside, and, in the end, quite disappear. 'One Lord, one faith, one baptism,' would not be an unmeaning ideal, but would express, as it did for a time, the happy experience of a church, one in name, one in aim, one in the experience of its inward life, and substantially one in its outward form."

There came, from his unusually vivid realization of spiritual facts, an appreciable character, a distinct and peculiar glow, to his words, which separated him from other men. He was a revivalist, not of the demonstrative, but of the earnest and direct kind. The supernatural—meaning thereby the immediate, manifest and sudden intervention of the Spirit—had large possession of his thoughts and language. A tinge of belief—which hardly took the form of explicit statement, and was none the less effective for that reason—pertaining to the early second coming of Christ, would flash over his speech, and light it up with a sudden intensity, as if a rent in the future had disclosed startling facts to him and he felt at liberty to announce that great things were at hand. He had the power, in a very unusual degree, of imparting a tendency and temper to what he said quite beyond the statement contained in the words them-

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selves. Thus attention was never turned to this dogma, of the coming of Christ, as a probable or improbable belief; yet, by language which hardly amounted to an affirmation, an intense, vivid, portentous coloring was given to the relations we hold with the spiritual world about us and before us. A sudden and great work ceased to be strange and unexpected under his clear anticipation; and the mind fell easily under the influence and guidance of one who seemed to have such a spiritual affinity with invisible and forthcoming events.

It was this pre-occupation of the imagination, even more than the thoughts, with the things of the kingdom, which made him a revivalist, and capable of creating impressions which it was difficult to translate into words, and not always easy to turn into rational, well-advised action. Indeed, the word, rational, bore no very frequent or very large burden in the religious experience or instruction of Prof. Hopkins. While utterly free from all superficial and fictitious practice, while thoroughly and forever permeated with one living impulse, he took but a secondary hold on natural law, and went straight and constantly to divine grace for his motives, means and supplies.

There is here room for diversity of experience and diversity of belief. The overflowing impression of the supernatural which belongs to the revivalist may be initiatory of the truest life, but hardly by abiding in its first character. It must calm itself down into distinct, common-place duties; it must take up the burdens laid upon us by natural law; it must find life and salvation everywhere, till, here as there and now as then, it shall live and move and have its being—its daily being—in God. I can distinctly recall whirlwinds of impression, in my early religious life, which were not in this way husbanded, which did little more than fill the air with dust. Forty days of delay and wonder were too much for the Israelites; they made a golden calf to consume time and give vent to feeling. Prof. Hopkins' supernaturalism was wholesome to his own mind, for he abounded in plain, daily work; it was healthy to many other minds, for a like patient, fruitful spirit has been again and again called out by it; still, it gave little place to a type of

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Christian character which will increase as the glory of God shines forth more and more through his creation. The kingdom is not to come so much by rejection as by incorporation; not so much by creation as by redemption.

Prof. Hopkins was always liberal, more than usually so, in the support of stated benevolences. Foreign missions were much to him, directly and indirectly. The student contemplating this labor found peculiarly warm sympathy and counsel in him; the missionary returning from it, tarried with him, and was by him introduced to the college. But, like all positive Christians, he sought opportunities for more personal and direct effort—for the best expenditure of his own power in its living, lively form. This led him early in life to a wide range of missionary labor in neighboring districts, and, later, to the establishment and maintenance of a chapel in White Oaks.

White Oaks is a peculiar region and was possessed of a peculiar people. It lies on the border of Vermont and Massachusetts, and not far from the boundary of New York. It stretches along the slopes that hem in Broad Brook, a stream of ideal beauty, pouring down from the Vermont mountains. It has a warm exposure to the south, but is cursed with as stony a soil as was ever termed arable. It early became a refuge for colored people escaping service in New York, and for others whose misfortunes called for a kindred kind of safety. Its inhabitants thus became a very motley group, with a decided tendency to moral and physical degradation. Efforts for its renovation accomplished but little. The people gave a curious rather than interested attendance at meetings held in the school house, and, after two or three gatherings, dissolved away in sheer weariness. The impressions made were exceedingly slight and fugitive. The inhabitants were not without religious notions, but they were of a variable, divisive and absurd character. They had an idea that they were good judges of preaching, and that they must have the very best or none; and the very best differed, in its results with them, little from none. It became plain to the professor, that if this region was to be renovated, the effort must be more systematic and permanent. This led him to build in 1866 a chapel, and to establish a

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church with stated services. He preached the dedicatory sermon from the text: For the Lord will comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord. The success of this project affords an excellent illustration of the power stored up in one life, which a system of general benevolence often overlooks. The nearer one's work is to him, the more efficient and blessed is it. If remote, organized missionry labors are to the church a substitute for private, direct effort, they may easily be an injury to it. Yet, this is hardly more than a form of admonition. There is no such tendency in missionary labor to divert attention. He who is earnest in giving will be earnest in doing; and the doing is his most immediate stewardship. Prof. Hopkins was greatly interested in efforts to be made for the establishment of a direct mission in South America. This form of private effort has especially prospered in Germany, and acquires an apostolic character which is too liable to be lost in a great organization. Frederick Hicks, under the encouragement and aid of Prof. Hopkins, spent some years in Panama and the neighboring region in an effort to plant such a mission; but his health early failed him, and the results were not permanent.

Prof. Hopkins, by his acknowledged zeal and power, became the centre of revival influences in the town as well as in the college. He came to the front as a matter of course, whenever there was an earnest, working mood. Yet, this leadership was tacit, quiet, without friction or observation. It fell to him because it was in and of him; and no one felt in a religious meeting that he knew the finality,—what was to be hoped—till Prof. Hopkins had spoken.

In exhortation and preaching, his chief characteristic was positiveness of feeling, sustained by clear realization and vivid imagination. This produced sudden outbursts of assertion that at once swept away all indifference and opposition. For spasmodic power, that shot out instantly from the depths of conviction, he was unsurpassed by any whom I have ever known. It was not sustained argument, it was not proportionate, prepared eloquence; it was a sudden leap of the soul toward truth,

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startling and awakening all who beheld it, that made him a prophet from another world. Prof. Hopkins was, at one time, in the habit of holding a Thursday evening lecture or exposition in his study. His choice of books often disclosed his predominant tendencies. Among these was Revelation. Its bold imagery, its indefinite suggestiveness, the free range it offers to the purely religious and supernatural impulse, seem all to have drawn him toward it. It is full of that glowing prophetic element he delighted in, that strong, undefined influence with which the spiritual world, in its disclosure, overshadows the mind. He came in his exposition to the fourteenth chapter, in which a new song is spoken of, belonging to the redeemed of the earth, and which cannot be sung by others. This fact laid instant hold of his heart. He raised his voice, lifted his hand, and put the inquiry in the most startling way: "And *why* couldn't they sing that song?" Waiting for a moment for the difficulties of the question to get possession of our minds, he dropped his hand and lowered his voice in solemn, final affirmation, making answer: "Because they couldn't." By the mere force of his own feeling he carried over an answer bordering on the ridiculous into the sublime. No reason could have so convinced us of the folly of any unredeemed spirit meddling with that song. We felt at once, as the speaker felt, that it was and could be only the outgush of a purified, regenerated soul. Prof. Hopkins did not argue much with men; but swept them on by the visions of his spirit and his tide of conviction.

The Old Testament, and Old Testament characters, had strong possession of his mind. He loved the concrete more than the abstract; and these early events and persons—the scripture narrative turning so exclusively on the religious impulse—gave free play to his sentiment and imagination. Shortly before his death he gave a protracted series of evening discourses on the history of David, wonderful for their life-like effects. He seemed to move in those remote, dark regions, in reference to which our impressions are often made only the more vague and unreal by early and constant familiarity, as one who held a powerful light, casting its concentrate beam before him. He had only to direct it to this and that person, and in-

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stantly they rose out of the shadow, the lineaments and passions of life full upon them. Doeg, Joab, Asahel, Abner, David himself, took new possession of the mind, calling forth fresh feelings of like or dislike. There were no scholarly deductions, no learned exegesis, but a quick seeing and lively sympathy, by which we felt and saw as for the first time. The personifying power by which the shadowy becomes real and substantial,—a new adjustment of lenses, casting a bold, clear image on the canvas,—belonged in a high degree to Prof. Hopkins. David was an intimate friend of his,—one with whom he had gone through many a hard struggle,—and so he became to us, as long as he spoke of him. There was something in the personal appearance of Prof. Hopkins, especially later in life, which served to heighten this impression. He had a prophet's face and bearing, with a sharp, overshadowed eye, bold features, inclined in expression to strength and serenity, and a flowing white beard. Tall, erect and firmly knit,—in my college days there were fabulous stories in circulation among us of his physical strength—he seemed no inferior image of Elijah, able, like him, to rebuke kings, or gird himself and run before their swiftest chariots.

The imaginative element in Prof. Hopkins was of a dramatic cast; it took hold on action and terse speech. It was never effeminate or merely pictorial. His characters were in earnest, and came before us in their striking attitudes. Connected with this, there was a peculiar relish for proper names. The hard words of the Old Testament seemed to have a certain flavor in his mouth, and he delighted to give them an emphatic utterance, as if he marshalled thereby so many men and places before us. This seems due to an easy power of personification by which a name, partly through direct association, still more by an acquired, representative power, comes to stand for a person, and readily restores the familiar image. Thus Dickens is ever playing in fancy with his proper names, and they had for him, and soon come to have for the reader, a symbolic force. The richness of a proper name to us, at least of one on which either the historic or creative imagination has had any opportunity to work, is often a test of our powers of realization.

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Prof. Hopkins' force sprang so purely from within, that his delivery was often sluggish when the inner vision was not before him. His composition was always concise, and his words chosen with unusual skill, but he proceeded in speaking very slowly, till the prophetic gift came upon him. His discourses, therefore, through well composed, were very unequal in their practical effects. He did not seem to address himself to audiences and external circumstances. He was not the orator of occasions and large assemblies, unless the topic was surcharged with spiritual power. Though he possessed thoroughly good intellectual powers, he owed more to his spiritual endowments than to these. We should hardly have dwelt long on the form of the cloud, had it not been suffused with so heavenly a light.

Perfect as he was in Christian character, he was not less complete, or rather, he was therefore complete, in manly qualities. Few men command the same universal respect and regard. His integrity was affirmed with an oath in the lowest circles. Nobody was willing to acknowledge that he had dropped so far as to distrust Prof. Hopkins. It became a passion to praise him. He owed this regard of the poor to his constant regard for them. He was Christian and democratic, if democratic is written without a capital, by his settled instincts and cherished purposes. There was neither cold seclusion nor diffidence in his intercourse with any. He passed from one grade of society to another with the utmost freedom. With quiet composure, as a matter of course, he conversed with the most intelligent, or led the least intelligent. He was not embarrassed by any; neither did he embarrass any. His dignity was always present, and never asserted itself. He thought not of himself, but only, in the simplest most direct way, of the work before him. Of a truly popular, yet always elevating influence, no better example has ever been presented to me. He owed this quiet, constant and universal control to several causes.

In the first place, his influence and labor were primarily and consistently Christian. Whatever may be thought of the human heart, it soon gives way to pure Christian love—more quickly than to any other aggressive agent. Such love pro-

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vokes less passion, and calls forth more affection than any other thoroughly militant sentiment. With Prof. Hopkins this leading purpose enclosed all others; and those who warred with him must war with the tenderness and constancy of a Christian life. No man did it long. He was also liberal. The poor received much sympathy and aid from him. He gave without instituting a too close inquiry into the past history which made giving necessary. He was thus able to do more for the redemption of a life to whose immediate demands he had not lent a deaf ear. Plain in dress, simple in his manner of living, and with active, outdoor habits, there was very little, either in his appearance or action, to estrange him from any class of citizens. He sympathized with the social, reformatory spirit, in many of its bearings warmly so; yet he did not give special effort to any of these secondary agencies. He seemed rather to feel that he had found his labor elsewhere, and must cling closely to the chief interests of the kingdom. This one line of action, assumed under his own conviction, met ever diminishing opposition; the asperity begotten of new views and special reforms did not attach to him. His efforts, in kind, commanded general approval, and, in degree, general admiration. In manners he held an even and nice balance. He was hardly reserved; yet there was never in word or action any abandon—he did not commit himself to men. However gay and pleasant the society in which he was moving, his spirits were only enlivened, and not made giddy. Few, indeed, have had so little occasion to regret words, that, evading the oversight of reason, had escaped them unawares. He always preserved the same earnest, quiet, appreciative temper, that without checking hilarity was not itself hilarious. He would at this point have fallen off a little from perfect lovability and good fellowship, had it not been for some compensating and exceedingly graceful endowments. There was frequently a sly humor in his words, which at once assured you of his thorough relish of innocent mirth, and set you at rest on that point. His nature was also enriched by a decided poetic vein and asthetic culture. The college grounds owed most of their adornments to him, and his own home became a nook of secluded beauty. He instituted an Alpine club, more

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especially for young women, and delighted to traverse with it the mountains, seek out their picturesque points, and give their leading summits names of historic or poetic interest. It was a pleasure to him to own some of the rough soil of White Oaks, amuse his thoughts with its possible development, and give the salient features designations quite in anticipation of results. His poetic fancies and dreams brought but little embarrassment to his common-place labors, and only flashed out of him now and then, in a few suggestive words, for the delight of those to whom he entrusted these visions. So we gather violets in the nooks of a field just broken for grain. An imaginative sentiment danced gaily in and out among his sober thoughts, as a sombre day is cheered and lightened by streaks of sunshine. This was in some respects one of the best victories of his faith; that religion, though it might become terribly earnest with him, united itself always to a cheerful, enjoyable life. His "Steep Acres"—the charity of a name hiding those flinty, precipitous flanks he owned in White Oaks—were made merry from time to time by a band at work in his missionary potato field; or lathing a new tenement; or, by his Sunday School teachers, gathered for a "sugar-off."

Rarely has Christian character been so purely, harmoniously and beautifully knit together; rarely has it been able so directly and persuasively and convincingly to commend itself to every beholder. The problem of Christian life found in Prof. Hopkins a full and happy solution. He was more remarkable for what he was, than for anything which he said or did. He was very little indebted to external circumstances for his influence. A thousand lives of equal opportunity and exterior interest are lapsing, almost fruitless, about us. One controlling Christian impulse pushed forward, and held in check, all his powers; and the symmetry and beauty and strength of character became, obviously to all, the fruit of this interior spiritual life. He thus was one through whom Christ brings life and immortality to light; one through whom he speaks to the world, and offers it the most immediate guidance, the brightest, most consolatory hopes. It is in looking with clear vision on such a character that we are able to see redemption possible—redemption from

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the perplexities, futilities, wretched failures, wretched successes, of ordinary living. Annoyed by no petty ambitions, distressed by no transient discouragements, he enclosed his own life in the spiritual life of the world, and waited in quiet hopefulness on the kingdom of his Heavenly Father. Men, some brilliant in action, some daring in thought, but with blood full of the fretful fever of the world, may well seek correction, repose, encouragement under the shadow of this calm, serene spirit. The flow of his daily action, like quiet, clear waters, was good, and carried good wherever it went; beauty was in it, and it ministered to the beauty and life of the world. The peace of his spirit was not apathy; it was victory. Strong passions nestled in him, and great trials overtook him,—as the loss of his only child, Lieutenant Hopkins, in the war of the rebellion,—but the even tenor of his action was never disturbed by them. In an intimacy of many years, I recall but one instance in which I thought an unjust sentiment found expression in him, and, as my own feelings were then decidedly adverse to the conclusion reached, I may have partially misjudged him.

There is nothing in human history more profoundly interesting than these victories of love, this rendering into life of the precepts of life. When God sends an apostle, we crave the wisdom to see him, the power to be inspired by him. How large a chapter in Grecian history is illumed by Socrates; in Roman history, by Marcus Aurelius. Though Christianity has made the philosophy of living far more familiar to us, no place nor time can well spare one of its clear lights. Such a light to many college generations was Prof. Albert Hopkins. Wherever else the alumni of Williams College may wander in search of great men, their eyes will turn lovingly to him as their best type of Christian manhood.

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SKETCHES OF THE EARLY

MINISTERS OF WINDSOR

By Prof. JOHN L. T. PHILLIPS.

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EARLY MINISTERS OF WINDSOR.

DAVID AVERY.

The first minister of Windsor, then Gageboro', in honor of Gov. Gage, and till 1778, when the name was changed by the General Court upon the petition of the people, was David Avery. He was a native of that part of Norwich, Conn. now forming the town of Franklin. He was of Scotch descent and respectably connected, being a cousin of the Rev. Dr. E. D. Griffin. He was converted at the age of twenty, under the preaching of Whitfield; was graduated at Yale College in 1769; studied theology with Rev. Dr. Wheelock, president of Dartmouth College, with whom he had fitted for college, and was ordained 29th of August, 1771, as missionary to the Oneida Indians, having for his colleague the Rev. Samuel Kirkland. He was soon disabled, however, by a fall upon the ice, returned to New England and was settled over a church of ten members at Gageboro', March 25, 1773,—a little more than a year after the incorporation of the town. Here he remained, to the great satisfaction of the people, until the war of the revolution broke out. Ten members were added to the church during his stay. When the tidings of the Lexington fight reached Gageboro' the inhabitants came together, chose Mr. Avery their captain, and to the number of twenty, set out for Northampton, on Saturday, the third day after the fight. There they kept the Sabbath and attended church, Mr. Avery preaching in the afternoon from Neh. 4:14. They reached Cambridge the next Saturday, and on Sunday Dr. Langdon, president of Harvard College, preached to the army in the morning on a stage erected in the college area and Mr. Avery repeated his war sermon in the afternoon. He received a commission as chaplain in the regular army, dated April 18, 1776, and served till March, 1780—

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nearly through the war, participating in its most trying scenes and volunteering at times to stand upon guard or to take a musket and join in the fight. He was settled at Bennington, Vt., May 3, 1780, and dismissed June 17, 1783; was settled again at Wrentham May 25, 1786, and dismissed after much difficulty and many councils April 21, 1794. He continued to preach to a congregation at North Wrentham till 1797, where a church was formed in 1795. He removed to Mansfield, Conn., and lived upon a farm belonging to his wife; preaching in vacant churches and performing missionary labors under the direction of the Massachusetts Domestic Missionary Society, which issued its first commission to him. He married in 1772, Miss Hannah Chaplin, daughter of Dea. Benjamin Chaplin of Mansfield, by whom he had three daughters and one son. He gathered a new church and society in a part of Mansfield, now Chaplin and preached to them for several years. While on a visit to his youngest daughter in Virginia, in 1817, he received and accepted a unanimous call to settle at Middletown in that state, but was taken sick with typhus fever and died upon the week of his intended installation, Feb. 16, 1818, in his 72d year.

Mr. Avery was a tall, portly man of commanding presence and dignified manners, with copious language, a clear sonorous voice and distinct articulation, so that all he said could be heard by every soldier in a brigade. He preached extempore from short notes. He wrote a bold, round, very legible hand and signed himself David Avery, V. D. M., minister of the word of God. He showed much warmth of religious feeling and uncommon activity in his labors, but was somewhat opinionative, prone to get into difficulty with his parishioners upon points of doctrine. Four of his sermons were printed—a Thanksgiving discourse preached before the army, two funeral discouses and a sermon upon holding the tongue.

ELISHA FISH, JR.

Elisha Fish, Jr. was the second minister of Windsor. He was the son of Rev. Elisha Fish of Upton, and a graduate of Harvard College in the class of 1779. He studied theology with his father, and was settled at Windsor, June 16, 1785. On

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that occasion Dr. Emmons of Franklin, and Mr. Fish, father of the candidate, rode on horseback across the state to take part in the services. Dr. Emmons preached the ordination sermon, and Mr. Fish was scribe of the council. He entered upon the town book a full record of the proceedings in an elegant chirography, with characters well formed, but so microscopic in size as almost to defy perusal by the unassisted eye. During the eight years which had elapsed since the dismission of Mr. Avery there had been considerable religious interest in the town and 29 members had been added to the church. Fourteen were added during Mr. Fish's ministry. The church was sound in doctrine and united in their pastor, but the congregation became disaffected; it is said through the prevalence of antinomian sentiments among them, and Mr. Fish's position became so precarious and painful that he resigned the pastorate. He was dismissed July 5, 1792, and settled in Gilsum, N. H., as the first pastor of the church, May 29, 1794, where he continued till his death, March 28, 1807, in his 51st year. While in Windsor he received an injury in his right ankle which resulted in the loss of the limb and the general impairment of his health. Mr. Fish was a man of easy manners and of a kind, frank, affable disposition, but loyal to duty and faithful to declare to his hearers the whole truth, however unpalatable. He married Miss Abigail Snell, daughter of Ebenezer Snell Esq., of Cummington, and aunt of William Cullen Bryant.

GORDON DORRANCE.

Gordon Dorrance was the third minister of Windsor. His family is of French origin. He was the son of Samuel and Rebecca (Gordon) Dorrance of Sterling, Conn., born Aug. 1, 1765. He was graduated at Dartmouth College in 1786, and studied divinity with Dr. Levi Hart of Preston, Conn., and Dr. Samuel Spring of Newburyport. He was ordained at Windsor, July 1, 1795, Rev. Dr. West of Stockbridge, preaching the sermon. He had a long and prosperous pastorate of forty years. He occupied the ministerial land and built a commodious parsonage with spacious out-buildings, where he exercised an unwearied hospitality toward his brethren in the ministry and others, who in those days, were in the habit of making the

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minister's house their temporary home. He married Hannah, daughter of Daniel Morgan of Griswold, Conn., Jan. 22, 1799, but she died shortly after giving birth to a son, the late Gardiner Dorrance M. D. (W. C. 1820.) It was a heavy blow that smote him thus early, but he bowed himself to the stroke and thereafter walked alone, cherishing the memory of his beloved consort. A sister became his housekeeper, and an unmarried brother also lived with him and helped to carry on the farm. The town was at the height of its development during his pastorate and the residence of many good families who attended church regularly, and Mr. Dorrance preached to a large and attentive congregation. He was of a warm, emotional nature, and had an affectionate style of address. His cheeks were often wet with tears in the pulpit, especially in his tender pleadings with the Father of mercies. He sympathized with all approved evangelical movements, and early introduced the Sabbath school, the temperance reformation and the monthly Concert of Prayer for missions. He received repeated tokens of the Divine favor in his work, and two hundred and forty-nine members were added to the church. During the latter part of his ministry the emigration fever set in and carried off a part of the community to the Genesee and Black river country, and even so far west as to Ohio; a Baptist church was formed, which withdrew a fraction from his congregation, and some of the prominent ones among his own people became infected with the itch for "new measures." The result was that the faithful, conservative pastor asked and received a dismission in 1834. He removed to Sunderland, and preached there and in the vicinity some five years. Being deprived of a housekeeper by the marriage of his sister, he married again in 1835, uniting himself to Olive, the widow of Col. Moses Tyler, of Griswold, Conn. He finally removed to Attica, N. Y., and spent his last years in the family of his son, where he died May 18, 1846, in his 81st year.

Mr. Dorrance was a large man, with prominent features and erect bearing, very precise in his language, dress and deportment, and studiously polite to all, even the young children of his flock, whom he never passed without a kindly recognition. He was a gentleman of the old school.

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PHILETUS CLARK.

Mr. Dorrance's successor in the Windsor pulpit was Philetus Clark, who was born at Southampton, April 26, 1794, fitted for college with his pastor, Rev. Vinson Gould, and entered at Williams, but removed to Middlebury and was graduated in the class of 1818. He studied theology with Rev. Joel T. Benedict of Chatham, N. Y., and Rev. Timothy M. Cooley of Granville. He was ordained and installed pastor of the church in Townshend, Vt., Dec. 29, 1821, and dismissed July 6, 1824. He was settled in Londonderry in 1827, and dismissed in 1832; was acting pastor at Clarendon, Vt., and South Granville, N. Y., and was installed over the church in Windsor Sept. 30, 1835, where he labored nearly eight years, being dismissed May 23, 1843. In many respects he presented quite a contrast to his predecessor. He was a short man, of slender proportions, quick movement, and with a restless, bright, gray eye. He was of a sociable turn and ready wit, fond of a joke and a laugh, placing himself on a level with those about him, and somewhat lacking in dignity. But he was an earnest worker, a warm evangelical preacher and ardent friend of temperance, and every good cause. He was a keen controversialist, and Baptists, Arminians and those of the opposite party in politics felt his sharp thrusts more than they cared to own. He never appeared to better advantage than in his large Bible class, where his quick wit and ready command of scripture had ample room to display themselves. His ministry fell on an evil time, when the town was dwindling in population and character, and the adversaries were many. He removed from Windsor to Clarendon, Vt., where he resided seven years, supplying destitute churches in the vicinity. In 1850 he removed to West Townshend, Vt., where he organized a church and labored seven years. He was acting pastor of the church at Sharon, Vt., eleven years; and then supplied for a year or two at Wardsboro' until his home was broken up by the death of his wife, when he went to reside with his married daughters at Memphis, Tenn., where he died, Feb. 5, 1875, aged 80 years and 9 months. He was twice married, in 1825 to Miss Irene Brown of Townshend, Vt., who died in 1829, leaving two children; and in 1830, to Miss Delilah Hall of Clarendon, Vt., who died in 1870, leaving also two children.

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Early Settlements in Cheshire.

BY HON. J. M. BARKER.

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EARLY SETTLEMENTS IN CHESHIRE.

Mass. Sp. L. Vol. I, pp. 417, 418.

The town of Cheshire was incorporated on the 14th of March, 1793. The title of the Act indicates that its territory was made up of parts of the towns of Lanesborough, Windsor, Adams and of the District of New Ashford, the inhabitants of

Leg. Manual 1880, p. 106.

New Ashford not having been incorporated as a town until May 1, 1836.

Mass. Sp. L. Vol. II, p. 191.

On the 6th of February, 1798, so much of the farm of Jacob Cole of New Ashford, as lay in that district was, "together with the said Jacob and his personal estate, set off from the said district, and annexed to the town of Cheshire * * * there to do duty and receive privileges." This annexation added three more to the twenty corners made by its boundary lines, and established its pre-eminence in this respect over all the towns in the commonwealth on a so much firmer footing. Whether this predilection for corners came from the same cause which has made the population and business and social life of the place, desert its once thickly settled hill-tops, and congregate in that locality of the town known as Cheshire Corners, is a question which may at some future day be settled by the Scientific branch of our Association. But it is reasonably certain that the bounds given in the act of incorporation, were not the result of an attempt to follow physical boundaries, but to bring into a community people of like tastes and religious feelings so far as possible. The attempt seems to have been remarkably sucsessful, and the people of Cheshire to have been so remarkably unanimous, even in political sentiment, as to make current the familiar tradition that when the the first lone opposition ballot was put in the box, by a citizen opposed in politics to all his neighbors, it was thrown out by the selectmen as having evidently been cast by mistake.

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It is among the earlier settlers of this territory that we must look for the leaven which was powerful enough to work throughout a township, creating the town in the first instance, and continuing its power until substantially all its citizens seem to have been united in sentiment, and vigorous and earnest in its expression.

These earlier settlers came more largely, than the settlers of any other considerable portion of Berkshire, from the colony of Rhode Island and Providence Plantations. They were descendants, some of them, of the very men who were the first to follow Roger Williams to Rhode Island, and generally they were men who had inherited and imbibed the spirit of her free institutions, and who were educated in the religious beliefs prevalent in that colony, rather than in the orthodoxy of the Massachusetts colony.

The present paper will not be able to give the story of their emigration from Rhode Island, and their settlement in Berkshire in any connected form, or with a claim to that accuracy, which ought to be attained in the documents prepared for an Historical Society. At most, it will only gather the names and some facts in the lives of some of these early settlers, and call your attention to a village once flourishing and beautiful, but which has now utterly disappeared.

A Berkshire hilltop once crowned with a church, and hillsides once dotted with farm houses, and tenanted with a vigorous and intelligent and thriving population, but from which all the buildings have disappeared, and whose only tenants now, are the inmates of those narrow houses on which no signs of "to let" or "for sale" are exhibited; and in another portion of Cheshire to later, but still early settlers, who followed the first from Rhode Island, and took up their abode on that part of the town which is included in or near to the present village of Cheshire, and was then within the limits of Lanesborough.

The story of the men who made the New Providence Purchase, and, in 1767, removed their families and goods from Rhode Island to the splendid eminence, which they christened New Providence Hill, in affectionate remembrance of the hill in Providence, and there essayed to found, and did found, a

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new community, is worthy to be told. We will try to name some of the actors in it, and to open the field for further research.

The difficulty of making snch investigations as to the early settlement of many parts of the county at once illustrates the need of thorough and systematic work by this Society in the discovery and preservation of the early records, and points out certain channels into which such work may be profitably directed. Could a collection be made of the records and maps relating to the early proprietaries of the county it would be exceedingly valuable and interesting. It would simplify and expediate such investigations as the present more than any other work which the society could so easily hope to accomplish, and could be participated in by all the members of the society, as well as by those who are assigned to prepare papers for its quarterly meetings.

The portion of Cheshire, to which we have already referred by its more ancient name of New Providence Purchase, and the crown of which was named by its early settlers, New Providence Hill, is now known as Stafford's hill—a name derived from the Col. Joab Stafford, who was one of the prime movers in the emigration from Rhode Island to Berkshire, and one of the most prominent men in the settlement which they established.

It appears certain that the territory embraced in the purchase was sold by the province in 1762, and was originally included in the township known as No. 6, the larger portion of which is now in the town of Savoy.

An examination of the province records in the office of the Secretary of the Commonwealth at Boston, disclose a full statement of the action of the General Assembly and Council in ordering and making the sale of several townships of province land in the western part of the province in 1762, most of them in Berkshire, which sale included those parts of Cheshire which were formed from Windsor and Adams. That part, which was formerly Lanesborough, had been sold at an earlier date, and was then known as New Framingham. The record of these sales, which included the old town of Adams, then known as

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East Hoosuck, and the territory now included in Hinsdale, Peru, Windsor and Savoy, and other towns is as follows:

ANNO REGNI REGIS GEORGII TERTII SECUNDO.

Gen. Court records, Vol. 24.

At a Great and General Court, or Assembly, for his Majesty's Province of Massachusetts Bay in New England, and held at Boston, on Wednesday, the 27th day of May, 1761, and continued by sundry prorogations to Wednesday, the 13th day of January following, and then met, being the third session of the said Court.

Wednesday, February 17, 1762.

In the House of Representatives: Voted—That the Townships called East Hoosuck, sometime since laid out by order of the General Court, of the contents of six miles square, exclusive of grants already laid out, and also two more Townships to contain the quantity of six miles square, each lying between Ashuelot Equivalent, so-called, and the new Township called New Hingham; one to begin at the northeast corner of said Ashuelot Equivalent, and from thence on the easterly line of said Equivalent, southerly six miles, and from thence to extend east twenty degrees, south so far as to contain six miles square, exclusive of grants already laid out. And the other to bound westerly on the easterly line of the last proposed Township, to square off six miles from said given line. Also a Township lying east of New Framingham, to begin at the northeast corner of said New Framingham, thence southerly in the line of said Township, until it meet with the line of the Ashuelot Equivalent, so-called; thence in the line of said Equivalent, to the northeast corner thereof, thence east twenty degrees, south so far as to make the contents of six miles square. Also one other Township, to join west on the east line of the said last mentioned Township, and to extend east twenty degrees, south to square off at right angles to make the contents of six miles square. Also one other Township, to begin at New Framingham northeast corner, thence northerly to East Hoosnck to south line, nine hundred and fifty rods west of said East Hoosuck southeast corner, thence easterly to the southeast corner of said East Hoosuck; thence northerly on the east line of said East Hoosuck three miles, one hundred and seventy rods, thence to extend east twenty degrees, south so far as to make the contents of six miles square. Also another Township, to adjoin west on the east line of the last mentioned Township, from thence to square off at right angles so as to make the contents of six miles square. Also another Township, to begin at the southeast corner of Pittsfield, thence to run south so far as the north line of Stockbridge, from thence on a straight line to Stockbridge northeast corner, thence to extend westerly on Stockbridge line, so far as to make the contents of six miles square, exclusive of the grants already laid out. Also a Township lying west of Southampton, contains about twenty-four thousand and seven hundred acres, exclusive of grants, bounds north on New Hingham,

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and to run from the southwest corner of said New Hingham to the northeast corner of number Four, thence on the line of said number Four to the southeast corner of said number Four, and from thence, the same course to Blanford line, then to bound south on Blanford and Westfield, and east on Southampton, said Townships to be sold to the highest bidder at a public vendue in Boston, by a committee of this Court, on the second Wednesday of the next May session, and that public notice, of such intended sale, be inserted in the meantime in all the Boston newspapers, and that said Townships be set up at eight hundred pounds lawful money each.

And those persons who shall or may purchase the same, complying with and performing the following conditions, the same to be granted and confirmed to them, viz: That there be reserved to the first settled minister one-sixty-third part of each of said Townships; and one-sixty-third part of each of said Townships for the use of the ministry; and the like quantity for the use of and support of a school in each of said Townships forever. That, within the space of five years from the time of sale, there be sixty settlers residing in each Township, who shall each have a dwelling house of the following dimensions, viz: twenty-four feet long, eighteen feet wide and seven feet stud, and have seven acres of land well cleared and fenced, and brought to English grass or plowed; and, also, settle a learned Protestant minister of the Gospel in each of said Townships, within the term aforesaid. Also, another tract of land, bound north on the Province line, east on land belonging to Messieurs Green and Walker and Bulfinch, south partly on Charlemont, to extend west to make the contents of ten thousand acres, to be sold also at the time aforesaid, to the highest bidder, and set up at three hundred pounds; and the persons, who shall purchase the same, complying with the following conditions, viz: That within the space of five years there will be residing on said land twenty-five inhabitants, each to have a dwelling house of the dimensions above mentioned, and each, seven acres of land well cleared and fenced. And, that upon the conditions aforesaid, being truly fulfilled by such purchase or purchasers, the said lands be granted and confirmed to him or them or their assigns and not otherwise.

Voted—That Col. Partridge and Mr. Tyler, with such as the honorable Board shall join, be a committee to make sale of the Townships and tract of land above mentioned; and, that the purchaser or purchasers of each of said Townships shall pay twenty pounds earnest money; and the purchaser of said ten thousand acres shall pay ten pounds earnest money, and the remaining sums the said lands shall be struck off at, the purchasers shall give bond to pay the same to the Province treasurer, with sufficient sureties, within one year from the time of sale, without interest.

In Council, read and concurred, and Thomas Flucker Esq. is joined in the affair.

Consented to by the Governor.

Friday,
June 11, 1762.

The following report was offered by the Committee appointed for the purpose therein mentioned, viz:

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The Committee appointed by the Great and General Court the 17th day of February, 1762, for selling nine Townships and ten thousand acres of the Province lands lying in the counties of Hampshire and Berkshire, to such as would give most for the same on the conditions mentioned in the order aforesaid ; after giving publick notice of the time and place of sale, attended said service at Boston, the 2d day of June instant, at the Royal Exchange Tavern in King street, and sold the same at public vendue to the highest bidder, viz :

No. 1. The Township called East Hoosuck, of the contents of six miles square, exclusive of grants already laid out, to Nathan Jones of Weston, for three thousand and two hundred pounds, and have received of him twenty pounds earnest money and taken bonds of him, together with Elisha Jones and John Murray Esq's, for three thousand one hundred and eighty pounds.

No. 2. A Township to contain the quantity of six miles square lying between Ashuelot Equivalent, so-called, and the new Township called New Hingham, to begin at the northeast corner of said Ashuelot Equivalent, and from thence on the easterly side of said Equivalent, southerly six miles, and from thence to extend east twenty degrees, south so far as to contain six miles square, exclusive of grants already laid out, to Elisha Jones Esq. for fourteen hundred and sixty pounds, and have received of him twenty pounds, and taken his bond, together with Oliver Partridge Esq., for fourteen hundred aud forty pounds.

No. 3. A Township to contain the quantity of six miles square lying between Ashuelot Equivalent, so-called, and the new Township called New Hingham, to bound easterly on the westerly line of the last mentioned Township, to square off six miles from said given line, to Aaron Willard Esq. for eighteen hundred and sixty pounds, and have received of him twenty pounds, and taken bond of said Willard, together with John Worthington and Timothy Dwight Jr. Esq's, for eighteen hundred and forty pounds.

No. 4. A Township lying east of New Framingham, to begin at the northeast corner of New Framingham, thence southerly on the line of said Township until it meets with the line of Ashuelot Equivalent, so-called ; thence in the line of said Equivalent to the northeast corner thereof ; thence east twenty degrees, south so far as to make the contents of six miles square, to Noah Nash for fourteen hundred and thirty pounds, and have received of him twenty pounds, and taken his bond, together with Oliver Partridge, Thomas Morey, William Williams and Josiah Chauncy, for fourteen hundred and ten pounds.

No. 5. Another Township, to join west on the east line of the last mentioned Township, lying east of New Framingham, to extend east twenty degrees, south to square off at right angles to make the contents of six miles square, to John Cummings for eighteen hundred pounds, and have received of him twenty pounds, and taken his bond, together with Charles Prescot, Thomas Jones. Samuel Minot, Filley Merrick, Thomas Barret and Samuel Farrer, for seventeen hundred and eighty pounds.

No. 6. A Township to begin at New Framingham, northeast corner, thence northerly to East Hoosuck south line nine hundred and fifty rods

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west of East Hoosuck southeast corner, thence easterly to the southeast corner of said East Hoosuck, thence northerly on the east line of said East Hoosuck three miles one hundred and seventy rods, thence to extend twenty degrees south so far as to make the contents of six miles square, to Abel Lawrence for thirteen hundred and fifty pounds, and have received of him twenty pounds, and taken his bond, together with Charles Prescott Esq., for thirteen hundred and thirty pounds.

No. 7. A Township to adjoin west on the last mentioned Township, which begins at New Framingham, northeast corner, from thence to square off at right angles so far as to make the contents of six miles square, to Moses Parsons for eight hundred and seventy-five pounds, and have received of him twenty pounds, and taken his bond, together with John Ashley and John Chadwick, for eight hundred and fifty-five pounds.

No. 8. A Township to begin at the southeast corner of Pittsfield, thence to run south so far as the north line of Stockbridge, from thence on a straight line to Stockbridge northeast corner, thence to extend westerly on Stockbridge line so far as to make the contents of six miles square, exclusive of the grants already laid out, to Josiah Dean, for two thousand five hundred and fifty pounds, and have received of him twenty pounds, and taken bond from him, together with Asa Douglass, Timothy Holaboard, John Ashley, Elijah Williams, Aaron Sheldon and John Chadwick, for two thousand five hundred and thirty pounds.

No. 9. Another Township lying west of Southampton, containing about twenty-four thousand and seven hundred acres, exclusive of grants, and of two hundred and fifty acres now in possession of John Bolton, and bounds north on New Hingham, and to run from the southwest corner of said New Hingham to the northeast corner of number Four thence on the line of said number Four, and from thence the same course to Blanford line, then to bound south on Blanford and Westfield and east on Southampton, to William Williams Esq., for fifteen hundred pounds, who gave it up to John Chandler, John Murray, Abijah Willard and Timothy Paine, from whom have received twenty pounds, and their bonds for fourteen hundred and eighty pounds.

No. 10. Tract of land, bounded north on the Province line, east on land belonging to Messrs. Green and Walker and Bulfinch, south partly on Charlemont, to extend west to make the contents of ten thousand acres, to Cornelius Jones for three hundred and eighty pounds, and have received of him ten pounds, and taken his bond with John Chadwick, for three hundred and seventy pounds.

Amounting in the whole to sixteen thousand four hundred and five pounds; one hundred and ninety pounds whereof, being received, is with the bonds amounting to sixteen thousand two hundred and fifteen pounds delivered to the Province treasurer as per his receipt herewith.

All which is humbly submitted in the name and by order of the Committee. THOMAS FLUCKER.

June 10, 1762. Received the money and bonds as above.

H. GRAY, *Treasurer.*

In Council, read and accepted.

In the House of Representatives, read and concurred.

Consented to by the Governor.

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Of the townships thus sold, parts of two are within the limits of the present town of Cheshire, namely, the northwesterly portion of No. 4 and the west end of No. 6. Of these No. 4 seems to have been earlier settled. From deeds appearing of record it is evident that it had proprietors among whom there had been a division of common lands, before the sale by order of the General Court in 1762. Thus, on the 12th of June, 1762, James Burchard, of a place called No. 4 in Berkshire, conveys to his grandson, Matthew Woolf Jr., son of Matthew Woolf of the same town, house-lot No. 66, on the southerly side of the Township, butted and bounded according to the original survey as by the proprietor's book of records may appear, and as early as 1764 they were enjoying the luxury of selling lands for taxes in No. 4. This township seems to have been nearly as rich in names as Cheshire has been in corners, since it has borne successively the following in addition to No. 4: Dewey's Town, Bigott's Town, Williamsburg, Gageborough and Windsor.

B. 1. P. 300 Pittsfield Registry.

The Noah Nash, to whom it was sold in 1762, was a resident of Hatfield, and he continues to make deeds of lands in the township down to 1784. Among these are deeds to

B. 4, P. 23 David Parsons of Amherst, Clerk, Oct. 9, 1765.
B. 4, P. 72 Simeon Strong of Amherst, Gentleman, Oct. 22, 1765.
B. 4, P. 73 Solomon Boltwood of Amherst, Yeoman, Oct. 22, 1765.
B. 8, P. 354 Timothy Woodbridge of Hatfield, Clerk, Oct. 30, 1765.
B. 10, P. 155 Elihu Williams of No. 4, Yeoman, June 15, 1768.
B. 12, P. 283 David Stevens of No. 4, alias Williamsburgh, June 15, 1768.
B. 8, P. 549 Edward Converse Jr., of Killingly, Conn., June 29, 1769.
B. 10, P. 154 Elihu Williams of No. 4, alias Williamsburgh, Nov. 27, 1769.
B. 8, P. 204 Jeremiah Cady of No. 4, alias Williamsburgh, Dec. 15, 1769.
B. 8, P. 539 Simon Stevens of No. 4, alias Williamsburgh, Dec 5, 1769.
B. 8, P. 192 Thomas Morey of Morton, Bristol County, July 4, 1770.
B. 8, P. 381 Oliver Partridge of Hatfield, July 11, 1770.
B. 8, P. 773 Lephaniah Keich of Gloucester, R. I., Yeoman, LaA 31, 2 Div., Dec. 4, 1770.
B. 10, P. 158 Benjamin Hutchins of Mansfield, Conn., Aug. 16, 1771.
B. 12, P. 407 Silas Hall and Asa Hall of Gageborough, Dec. 27, 1771.
B. 14, P. 2 Samuel Watson of Killingly, Conn., Oct. 14, 1773.
B. 12, P. 66 Rufus Dodge of Gageborough, Dec. 14, 1773.
B. 14, P. 30 John Felshaw of Killingly, Conn., June 24, 1777.
B. 14, P. 5 Samnel Watson of Killingly, Conn., Nov. 27, 1777.
B. 21, P. 434 Stephen Cowen of Windsor, May 13, 1781.
B. 19, P. 538 Elisha Brown of Windsor, LaA 112, 2d Div., May 21, 1784.

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An examination of the latest county map shows that the New Providence Hill was directly north of the part of Windsor which was incorporated into the new town of Cheshire, and almost adjoining it, the meeting of the five roads at the school house, one of which leads over the hill from Adams, is on the line between No. 4, and No. 6, and in the vicinity of this portion of Windsor to the Hill we find the moving force which brought it into the new town.

Here we find one of the old burial grounds, to be noted farther on, situated on the right hand side of the road opposite the residence of W. P. Bennett.

It is not so easy to trace the history of the township called No. 6. The present town of Savoy comprises the greater portion of the territory which was included within its bounds as given in the order of sale of February 17, 1762. The list of towns in the late editions of the Legislative Manual, gives its date of incorporation as February 20, 1797, and merely states that it was originally "No. 6."

Page 457. The Rev. David D. Field, in his History of Berkshire County, published in 1829, gives Bullock's grant as the foundation of the town, some other lands being incorporated with it. He states that Col. William Bullock of Rehoboth, as agent for the heirs of Capt. Samuel Gallop and company, received from the General Court in 1770 or 1771, a township of six miles square, in consideration of their services and sufferings in an expedition into Canada about the year 1690, in what was called King William's war, the township to be located in any unappropriated lands then belonging to Massachusetts, and that Col. Bullock located the grant to the south, east and north of Bernardston's grant, comprising the western and greater part of Florida, and which had been previously located. Recalling the bounds of No. 6, as given in the General Court's order of sale and the report of the committee and the plan, it is certain that most, if not all, of this territory is included in No. 6, and also, that the part of Cheshire, which comprises the New Providence Purchase or Stafford's Hill, is in the same township of No. 6. This township was sold June 2, 1762, by the Committee to Abel Lawrence for £1,350, and his bond with Charles Prescott

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Esq. surety, taken for £1,330 of the purchase money. Who this Abel Lawrence was does not appear, nor has the writer been able to ascertain in what manner the title to the township conferred upon him by this sale was divested. There is no deed from him of record in the Pittsfield registry, and the whole township seems to have been traded after the sale, and a part of it within the term of five years during which he was allowed to settle it according to the vote, as unappropriated land of the province. This break in the chain of title has been very provoking in the search for a record of the history of the settlement of Stafford's Hill, causing it at one time to be given up in despair. But information gained by sittting down to examine in course page by page, the early volumes of records in the Registry of Deeds, enables one to give a probable account or theory. For some unknown reason Abel Lawrence surrendered to the Province his right to the township soon after his purchase. The town of Hatfield, portions of whose lands had been included in the new townships No. 5 and No. 7, which were sold by the same committees in June, 1762, made claim for compensation for the land thus taken, and the General Court in the same year, 1762, seems to have awarded to them an equivalent located in part, at least, on the west end of the township which had been sold as No. 6 to Abel Lawrence.

This land the town of Hatfield placed in the market, and we find a conveyance of it made in 1765, by Israel and William Williams of Hatfield, and Israel Stoddard of Pittsfield. This tract was of 1,176 acres in one of rectangular parcel 432 rods east and west by 435 rods and 14 links north and south, and bounded southerly by the line of New Framingham, afterwards Lanesborough.

Another and larger parcel of No. 6 seems, upon evidence similarly found, to have been granted to Aaron Willard Jr., Esq., and his associates, purchasers of the new township No. 3, now Worthington, as an equivalent for a deficiency of land taken off from No. 3, and in 1766 we find John Worthington and Josiah Dwight, both of Springfield, Timothy Dwight Jr. of Northampton, Salah Barnard of Deerfield, and Aaron Willard Jr. of Lancaster, in the county of Worcester, Esquires,

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conveying three thousand seven hundred and forty acres and fourteen perch of land lying north of and adjoining to Lanesborough, (incorporated from New Framingham in 1765) and encircling on three sides the former parcel granted to Hatfield.

These two parcels undoubtedly cover all that part of the original No. 6 which is now within the limits of Cheshire, and together they constitute the New Providence Purchase, and it was on them that the definite settlement, to which Cheshire is traceable, was made. The deeds, run to Nicholas Cooke of Providence, in the county of Providence, in the Colony of Rhode Island, Esq., and to Joseph Bennet of Coventry, in the the county of Kent, in the Colony of Rhode Island, Esq., making them equal tenants in common of both tracts.

The following are copies of these deeds:—

KNOW ALL MEN BY THESE PRESENTS: That we Israel Williams Esq., and William Williams, both of Hatfield, in the county of Hampshire, and Israel Stoddard of Pittsfield, in the county of Berkshire, all in the province of the Massachusetts Bay in New England. In consideration of the sum of two hundred and sixty two pounds, ten shillings lawful money paid us by Nicholas Cooke of Providence, in the county of Providence, in the Colony of Rhode Island, Esq., the receipt whereof we do hereby acknowledge, do hereby give, grant, sell and convey to the said Nicholas Cooke Esq. and his heirs "The one half in quantity and quality of a certain Tract of land lying North of and adjoining to the township of New framingham, so-called, in the County of Berkshire aforesaid granted and confined to the town of Hatfield aforsaid, by the Great and General Court of the province aforesaid, in the year of our Lord 1762, containing in the whole eleven hundred and seventy-six acres of land and is thus bounded, that is to say, beginning at a Beach tree marked W, which standeth in the North line of said township of New framingham, some rods west of the path there leading to Hoosuck and in the southwest corner of said Tract, thence running east twenty degrees, south four hundred and thirty-two rods on the said north line of New framingham to a crooked Beach tree marked W, on the west side. thence North 20° East four hundred thirty-five Perch and fourteen links to a Beach tree marked S, thence West 20°, North four Hundred and thirty-two Perch to a Bass tree marked W, on the East side, and thence South 20°, West four hundred and thirty-five rods and fourteen links to the first station, the said moiety to be in common and undivided between the said Nicholas Cook Esq. and one Joseph Bennet Esq., to whom we have this day granted the other moiety of the said tract, to be held in the same manner. To have and to hold the same to the said Nicholas Cooke Esq. and his Heirs to their only proper use and behoof forever. And we do covenant with the said Nicholas Cooke Esq., and his Heirs and Assigns that we are lawfully seized in fee of the premises that they are free from all incumbrances, that we have good

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right to sell and convey the same to the said Nicholas Cooke Esq., and his heirs to hold as aforsaid and that we will warrant and defend the same to the said Nicholas Cooke Esq. his heirs and assigns forever against the lawful claims and demands of all persons. In testimony whereof we have hereunto set our hands and seals, the twenty-eighth day of June, in the fifth year of the reign of our Sovereign Lord George the third of Great Britain, etc. King, etc . Annoque Domini, 1765."

Signed, sealed and delivered by the said Israel Williams and William Williams in presence of us

THOS. WILLIAMS. } ISRAEL WILLIAMS and seal.
SALAH BARNARD. } WM. WILLIAMS and seal.

Signed, sealed and delivered by the said Israel Stoddard in presence of us.

PEREZ MARSH, } ISRAEL STODDARD and seal.
THOMAS WILLIAMS. }

Hampshire, ss : Hatfield 29, June, 1765. Then Israel Williams, Esq., and William Williams, two of the grantors within named, personally appeared and acknowledged the within written instrument and conveyance and grant therein contained to be their free act and deed.

Coram THOS. WILLIAMS, Just. Pac.

Berkshire, ss: Pittsfield 4: July, 1765. Then the within named Israel Stoddard personally appeared and acnowledged the within written instrument and the grant and conveyance therein contained to be his free act and deed.

Coram PEREZ MARSH, Just. Pac.

July 4, 1765, Rec'd and recorded from the original.

MARK HOPKINS, Reg.

Record Copy Book 2, Page 568–9 and 70.

KNOW ALL MEN BY THESE PRESENTS : That we, Israel Williams, Esq. and William Williams, both of Hatfield, in the county of Hampshire, and Israel Stoddard, of Pittsfield, in the County of Berkshire, all in the province of the Massachusetts Bay in New England. In consideration of Two hundred and sixty-two pounds ten shillings, lawful money paid us by Joseph Bennet, of Coventry in the County of Kent, in the Colony of Rhode Island, Esq., the receipt whereof we hereby acknowledge, do hereby give, grant, sell and convey to the said Joseph Bennet, Esq., and his heirs, the one-half in quantity and quality of a certain Tract of land lying north of and adjoining to the Township of New Framingham, in the County of Berkshire, aforesaid granted and confirmed to the town of Hatfield aforesaid, by the great and General Court of the province aforesaid, in the year of our Lord 1762, which contains in the whole Eleven hundred and seventy-six acres of land, and is thus bounded, that is to say : Beginning at a Beach tree marked W, which stands in the north line of the said Township of New Framingham, some rods west of the path there leading to Hoosuck and in the southwest corner of the said tract; thence running east 20 degrees, south four hundred and thirty-two rods on the said north line of New Framingham to a crooked beach tree marked W on the west side ; thence north 20 degrees, east four hundred and thirty-five perch and fourteen links to a Beach tree marked S ; thence 20

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degrees north four hundred and thirty-two perch to a Bass tree marked W on the east side, and thence south 20 degrees, west four hundred thirty-two perch and fourteen links to the first station, (the said moiety to be in common and undivided between the said Joseph Bennet, Esq. and one Nicholas Cooke, Esq., to whom we have this day granted the other moiety of the said Tract to be held in the same manner) To have and to hold the same to the said Joseph Bennet, Esq., and their heirs to their only proper use and behoof forever, and we do covenant with the said Joseph Bennet, Esq., and his heirs and assigns that we are lawfully seized in fee of the premises, that they are free of all incumbrances, that we have good right to sell and convey the same to the said Joseph Bennet, Esq., and his heirs to hold as aforesaid and that we will warrant and defend the same to the said Joseph Bennet, Esq., his heirs and assigns forever against the lawful claims and demands of all persons. In testimony whereof, we have hereunto set our hands and seals, the twenty-eighth day of June, in the fifth year of the Reign of our Sovereign Lord, George the third, of Great Britain, &c., Annoque Domini One thousand seven hundred and sixty-five.

Signed, sealed and delivered by ye sd. Israel Williams and William Williams in presence of

THOS. WILLIAMS, } ISRAEL WILLIAMS and seal.
SALAH BARNARD, } WM. WILLIAMS and seal.

Signed, sealed and delivered by the said Israel Stoddard in presence of

PEREZ MARSH, } ISRAEL STODDARD and seal.
THOS. WILLIAMS, }

Hampshire, ss: Hatfield 29, June, 1765. Then the within named Israel Williams, Esq., and William Williams personally appeared and acknowledged the within written instrument and the grant and conveyance therein contained and made to be their free act and deed.

Coram THOS. WILLIAMS, Just. Pae.

Berkshire, ss: 4, July, 1765. Then the within named Israel Stoddard personally appeared and acknoweldged the within written instrument and the grant and conveyance therein contained and made to be his free act and deed. Coram PEREZ MARSA, Just. Pac.

July 4, 1765: Rec'd and Recorded from the original.

M. HOPKINS, Reg.

Record Copy Book 2, Page 568–9 and 79.

TO ALL PEOPLE TO WHOM THESE PRESENTS SHALL COME GREETING: Know ye, That we, John Worthington and Josiah Dwight, both of Springfield, Timothy Dwight, Jun'r, of Northampton, and Salah Barnard, of Deerfield, all in ye County of Hampshire, and Aaron Willard, Jun'r, of Lancaster, in ye County of Worcester, all in ye province of the Massachusetts Bay, in New England, Esquires, For and in Consideration of the Sum of Nine Hundred, Thirty-five pounds, lawful money to us in Hand before the Ensealing hereof well and truly paid by Nicholas Cooke, of Providence, in the County of Providence, and Joseph Bennet, of Coventry, in the County of Kent, both in ye Colony of Rhode Island and Providence Plantation in New England, Esquires the Receipt whereof we do hereby acknowledge,

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and ourselves therewith fully satisfied and contented, and thereof, and of every Part and Parcel thereof do exonerate, acquit and discharge them the said Nicholas and Joseph, their respective Heirs, Executors and Administors forever by these Presents Have given, granted, bargained, sold, aliened, conveyed and confirmed and by these Presents, Do freely, fully and absolutely give, grant, bargain, sell, alien, convey and confirm unto them the said Nicholas and Joseph, their respective Heirs and Assigns forever to each one of them One Moiety or half part of a certain Tract of Land containing Three Thousand, Seven Hundred and forty acres and fourteen perch lying northerly of and adjoining to Lanesborough in the County of Berkshire partly and partly on the New Township, Number four in the same County being part of a Grant of Land made laid out and confirmed to Aaron Willard, Jun'r, Esq with his associates, purchasers of the new Township Number Three, viz : Beginning at a Beach Staddle in ye north line of Lanesborough aforesaid marked, and thence running north forty degrees, East four hundred and eighteen perch to a Beach Tree marked; thence east thirty degrees, north seventy-five perch ; thence north twenty-six degrees East ninety-two perch ; thence east thirty-four degrees, north forty perch to East Hoosuck line and on the said line, being east, ten degrees south one thousand and ninety-three perch to a large Hemlock Tree marked ; thence south four hundred and sixty-five perch to a Beach Staddle, marked ; thence west forty-two degrees, south three hundred and ten perch to the line of Township, Number four aforesaid, and thence to the first station, that is to say excepting Eleven Hundred and Seventy-six acres of Land circumscribed and included within the above lines and limits a grant made some time since to the Town of Hatfield, and now owned and held by the said Nicholas and Joseph, under said Town and not now conveyed. To HAVE AND TO HOLD the said granted and bargained Premises with all the appurtenances, privileges and commodities to the same belonging or in any wise appertaining to them the said Nicholas and Joseph, in equal halves and to their respective Heirs and Assigns forever. To their and their only proper use, benefit and behoof, forever, and we the said John, Josiah, Timothy, Salah and Aaron for ourselves and for our respective Heirs, Executors and Administrators do covenant, promise and grant to and with the said Nicholas and Joseph their respective Heirs and Assigns that before the ensealing hereof, we are the true sole and lawful owner of the above bargained Premises and are lawfully seized and possessed of the same in our own proper right as a good, perfect and absolute estate of inheritance in fee simple, and have in ourselves good right, full power and lawful authority to grant, bargain, sell, convey and confirm said bargained Premises in manner as aforesaid, and that the said Nicholas and Joseph, their respective Heirs and Assigns shall from time to time and at all time forever, hereafter by force and virture of these Presents, lawfully, peacefully and quietly have, hold, use, occupy, possess and enjoy the said demised and bargained Premises with the appurtenances free and clear and freely and clearly acquitted, exonerated and discharged of from all and all manner of former or other gifts, grants, bargains, sales, leases, mortgages, wills, entails, jointures, dowries, judgments, executions or incumbrances of

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what name or nature soever, that might in any measure or degree, obstruct or make void this present deed. Furthermore we, the said John, Josiah, Timothy, Salah and Aaron for ourselves and our Heirs, Executors and Administrators, do covenant and engage the above demised Premises to them, the said Nicholas and Joseph, their respective Heirs and Assigns against the lawful claims or demands of any person or persons whatsoever, forever hereafter to warrant, secure and demand by these Presents. In witness whereof, we ye. s'd, John, Josiah, Timothy, Salah and Aaron have herennto set our hands and seals, this Twenty-sixth day of June, in ye sixth year of his Majesty's Reign, Annoque Domini, 1766.

Signed, sealed in presence of	JOHN WORTHINGTON and seal.
[the words "and thence to first station	JOSIAH DWIGHT and seal.
first interlined."]	TIMOTHY DWIGHT and seal.
WM. LYMAN.	SALAH BARNARD and seal.
SAM'L MATHER.	AARON WILLARD and seal.

Hampshire ss: June 26, 1766. Then John Worthington, Josiah Dwight, Timothy Dwight, Salah Barnard and Aaron Willard, Jun'r, Esqs., within named acknowledged the foregoing instrument to be their deed before,

SAM'L MARTHER, Just. Pac.

Sept. 26, 1766, Rec'd and Recorded from the original.

M. HOPKINS, Reg.

Thus Nicholas Cook of Providence, and Joseph Bennet of Coventry, are the prime movers in the settlement of Cheshire, and of the early emigration from Rhode Island to Berkshire. Prior to their purchase there is mention in the Registry of Deeds of only one conveyance to an inhabitant of Rhode Island, so described, of lands in the county. On the 28th of June, 1763, one Moses Warrin of Hopkinton, Rhode Island, Clothier, buys of Joseph Warrin of Tyringham, lot number 137 in Tyringham, 70 acres, "whereof" says Joseph Warrin, "I was the original proprietor." Whether Joseph Warrin also came from Rhode Island, and afterward induced a brother to follow him does not appear, but with this exception, the first ten books in the Registry of Deeds disclose only purchases in New Providence, Gageborough, Lanesborough and East Hoosuck by residents of Rhode Island, save only that the Rev. Samuel Hopkins who removed from Great Barrington to Newport in 1770, on the 27th of March, 1772, conveys lands in Great Barrington to his son David, who is also described as of Newport, Rhode Island.

Pittsfield Registry, B. 2 p. 200.

Field Hist. p. 229.

Of the original proprietors of the New Providence purchase,

R. I. Col. Rec., Vol. 5 1741–1756.

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Nicholas Cooke, the more prominent seems to have been engaged in it merely as a speculation. He remained in Rhode Island. He was a member of the Court of Assistants of that Colony from 1752 to 1761, and Deputy Governor in 1768 and 1769.

Joseph Bennett seems to have been admitted a freeman of the Rhode Island Colony from Coventry in May, 1758. A Mr. Joseph Bennett of Newport, possibly an ancestor, was made High Sheriff on the 1st of May, 1700. The only other mention of Joseph of Coventry is under date of 23d of February, 1761, when he was made one of a committee, consisting of Nicholas Cooke Esq., Messrs. John Brown, Knight Dexter, Joseph Bennett, Joseph Bucklin and George Jackson, to apply to paving the streets of Providence, a lottery of three classes for raising the sum of £6000, granted by the General Assembly upon the petition of the citizens of Providence.

We might speculate whether Nicholas Cooke Esq., the chairman of this committee, found Mr. Joseph Bennett, his colleague, so efficient in the management of the lottery, or the work of paving, that he selected him as his partner in the subsequent operation in wild lands, and, also, whether both of them realized out of the lottery or the contracts for paving, the money which they paid for their Berkshire purchase; but, in whatever way they became acquainted, they were able to induce their neighbors to share in their enterprise and to remove with Bennet to the new country or to follow him.

Captain, afterwards Colonel Joab Stafford, was employed by them to lay out and map their purchase, and the map, which was filed in the Registry of Deeds, shows that the gallant captain was a master of the pen and rule as well as the sword. This map was found by the process of examination above referred to, looking through the book page by page after all hope of seeing it had been lost. The copy accompanying this paper has been made from it by George A. Murdock.*

Captain Stafford, a townsman, in Coventry, of Joseph Bennett, himself made the first purchase of lands from Cooke and

*That copy, handsomely photographed, is in the Archives of the Berkshire Historical and Scientific Society.

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B. 5. p. 403 Bennett, on the 5th of November, 1766, 396 acres in three lots, and, on the next day, Cooke and Bennett, by a deed acknowledged in Providence and witnessed by Joab Stafford and Silas Downer, made portion between themselves of their remaining lands. It is surmised that Nicholas Cooke Esq. was a lawyer and drafted his own deeds, and if so, he was a good one, for this indenture of partition is a model, delighting a lawyer's heart. It reads as follows :—

This Indenture of Partition made the sixth day of November, in the seventh year of his Majesty's Reign, One Thousand Seven Hundred and Sixty-six, by and between Nicholas Cooke, of Providence, in the County of Providence in the Colony of Rhode Island, of the one part, and Joseph Bennet, of Coventry, in the County of Kent, in the Colony aforesaid, Esquire of the other part. Witnesseth that whereas, the the said Nicholas Cooke and Joseph Bennet purchased together of Col. Israel Williams, of Hatfield, and others in company, "a certain tract of land lying in the County of Berkshire, in the Province of the Massachusetts Bay, between the Townships of Lanesborough and East Hoosuck, and bounded southerly on the said Lanesborough and on the other three sides on other land of the said Nicholas Cooke and Joseph Bennet, which they purchased of Aaron Willard and others which said tract lies in a square form, the northern and southern boundary lines being four hundred and thirty-two rods long and the easterly and westerly boundary lines being four hundred and thirty-five rods long, the whole tract containing about Eleven Hundred and Seventy-six acres. Now they, the said Nicholas Cooke and Joseph Bennet, do make partition of the said tract of land as followeth, viz.: By a line running easterly and westerly as said tract lieth directly through the middle thereof and parallel with the aforesaid northerly and southerly boundry lines, and that all the land in said tract lying southerly of the said dividing line shall be and remain to the said Nicholas Cooke his Heirs and Assigns forever, in severalty and that all the land in said tract lying to the northward of the said dividing line shall be and remain to the said Joseph Bennet, his Heirs and Assigns forever in severalty as by the plan thereof may appear. And whereas, ye said Nicholas Cooke and Joseph Bennet have laid out their other lands adjoining which they purchased of Aaron Williard and others as aforementioned into divers lots, and have caused a plan to be made thereof. Now it is further witnessed that they, the said Nicholas Cooke and Joseph Bennet, do make partition of divers of the said lots as followeth, that is to say: The lots number three containing two hundred acres, number thirteen containing one hundred and three acres, number fourteen containing one hundred and five acres, number fifteen containing one hundred acres, number sixteen containing one hundred acres, number nineteen containing seventy acres, number twenty-one containing eighty acres, number twenty-nine containing one hundred and three acres, and number thirty-one containing twenty acres, according to the Plan thereof shall be and remain to the said

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Nicholas Cooke his Heirs and Assigns forever in severalty. And that the lots number eight containing two hundred and fifty-seven acres, number nine containing one hundred and five acres, number eighteen containing one hundred acres, number twenty-four containing ninety-three acres, number twenty-six containing one hundred and three acres and number thirty containing one hundred and three acres according to the plan thereof, shall be and remain to the said Joseph Bennet, his Heirs and Assigns forever and in severalty. And the said Joseph Bennet doth hereby remise, release and forever quitclaim and confirm unto him the said Nicholas Cooke (in his actual seisen and possession now being) and to his Heirs and Assigns foreuer all the estate, right, title, interest, share, portion, dividend, claim and demand whatsoever, which the said Joseph Bennet ever had, now hath, or might claim of in and to all the lands aforementioned, and expressed to be divided and set off unto the said Nicholas Cooke in severalty, with all the privileges and appurtenances thereto belonging. To have and to hold the same unto the said Nicholas Cooke, his Heirs and Assigns forever in fee simple. And he the said Nicholas Cooke on his part doth hereby remise, release and forever quitclaim and confirm unto the said Joseph Bennet (in his actual seisen and possession now being) and to his Heirs and Assigns forever all the estate, right, title, interest, share, portion, dividend, claim and demand whatsoever which the said Nicholas Cooke ever had, now hath, or might claim of in and all to the lands aforementioned and expressed to be divided and set off unto the said Joseph Bennet in severalty, with all the privileges and appurtenances thereto belonging. To have and to hold the same unto him, the said Joseph Bennet, his Heirs and Assigns forever in fee simple. In witness whereof, the said Nicholas Cooke and Joseph Bennet, have hereunto interchangably set their hands and seals the day and year afore written.

Signed, sealed and delivered in the presence of us,

JOAB STAFFORD, } NICHOLAS COOKE and seal.
SILAS DOWNER. } JOSEPH BENNET and seal.

Providence ss : Nov. ye 6, 1756. Then the within named Nicholas Cooke and Joseph Bennet, Esquires, personally appeared and acknowledged the within instrument to be their free act and deed before me.

STEPHEN RAWSON, Assistatant.

Feb'y 8, 1768, Rec'd and Recorded from the Original.

M. HOPKINS, Reg.

Record Copy Book 6, Pages 123, 124 and 125.

This partition having been made sales were made to others and the settlement advanced. The earliest to remove from Rhode Island seem to have settled on the New Providence Hill as it was called, and to have belonged to the Baptist denomination. Following them came other inhabitants of Rhode Island, many of them settling farther to the north in what was then East Hoosuck, or No. 1, now Adams, and of these very many

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were Quakers. To this difference of religion is probably due the fact that the New Providence settlement was not incorporated with East Hoosuck into the town of Adams in 1778, in which contingency probably there would have been no Cheshire; for, according to the Rev. John W. Yeomans in Field's History of Berkshire it was the wish of the New Providence settlers to be incorporated with Adams and during 1778 the inhabitants of East Hoosuck were twice called on to vote on the question of extending the charter so as to embrace New Providence, but each time rejected this proposition. New Providence Purchase must, however, have been subsequently annexed to the town of Adams, by an Act of which we fail to find mention, for, for some years prior to 1793 we find the people residing upon it dating their letters from Adams, and the church established on the Hill calling itself the Baptist Church in Adams. The present south line of Adams is evidently the old south line of East Hoosuck, so that it seems reasonably certain that the part of Adams which at the incorporation of Cheshire in 1793 went into the new town, was just the New Providence Purchase, and that it had been annexed to Adams after the incorporation of that town.

The following list shows the conveyances recorded in the first ten books of the Pittsfield Registry of Deeds running to persons named as residents of Rhode Island. It includes all the surnames given by Dr. Field in his history as of early and prominent settlers in Cheshire, and many more, and there is reason to suppose that most persons named in it became residents on the land conveyed to them:

Nicholas Cooke, Providence, R. I., June 28, 1765. One-half of certain land containing in all 1176 acres lying north and adjoining New Framingham. B. 2, p. 567. Copy.

Joseph Bennet, Coventry, R. I., June 28, 1765. One-half of certain tract containing in all 1176 acres lying north and adjoining New Framingham. B. 2, p. 568. Copy.

Nicholas Cooke, Providence, R. I., June 26, 1766. Joseph Bennet, Coventry, R. I. To each one of them one moiety or half part of 3740 acres and 14 perch lying northerly and adjoining Lanesborough partly and partly on No. 4, excepting 1176 acres now owned by them, Cooke and Bennet. B. 3, p. 556. Copy.

Joab Stafford, Coventry, R. I., November 5, 1766. Three several tracts lying between East Hoosuck and Williamsburg, Lot No. 5, 200 acres; Lot No. 17, 100 acres; Lot No. 22, 99 acres and parts of a certain tract conveyed to us by Aaron Willard and als. B. 5, p. 403.

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B. 5, p. 393. John Becklin, Coventry, R. I., November 6, 1766. One tract of 200 acres lying between East Hoosuck and Williamsburg and is Lot No. 1.

B. 5, p. 399. Nathaniel Jacobs, Providence, R. I., November 6, 1766. Four several tracts lying between East Hoosuck and Williamsburg, Lot No. 7, 237 acres and Lot No. 10, 110 acres ; Lot No. 11, 66 acres and Lot 25, 125 acres.

B. 5, p. 397. Samuel Low, Providence, R. I.. November 6, 1766. Three several lots lying between East Hoosuck and Williamsburg, 3-4 parts of Lot No. 4 (containing in all 200 acres) which is 150 acres. The other 1-4 being set off to be appropriated for a meeting house. Also Lot 27, 111 acres ; Lot 28, 108 acres.

B. 5, p. 401. Simeon Smith, Providence, R. I., November 6, 1766, 2 Lots lying between East Hoosuck and Williamsburg. Lot No. 17, 100 acres, and is the westernmost half of Lot 3.

B. 5, p. 405. Jabez Pierce, Providence, R. I., November 6, 1766. Three several Lots lying between East Hoosuck and Williamsburg. Lot No. 2, 200 acres ; Lot No. 12, 102 acres ; Lot 20, 100 acres.

B. 6, p. 123. etc. Nicholas Cooke, Providence, R. I., November 6, 1766, Joseph Bennet, Coventry, R. I. Division of Lands. (See map.)

B. 5, p. 407. Copy. Nicholas Cooke, Providence, R. I., November 11, 1766, Joseph Bennet, Coventry, R. I. Two certain tracts lying between East Hoosuck and Williamsburg. Lot No. 22, 102 acres ; Lot No. 20, 100 acres.

B. 5, p. 395. Joseph Martin, Providence, R. I., November 11, 1766. The easternmost half of a 200 a. lot lying between East Hoosuck and Williamsburg and is Lot No. 2.

B. 7, p. 118. William Brown, North Providence, R. I., June 10, 1767. Lot No. 118 in the 2d division in Williamsburg.

B. 5, p. 211. Joseph Aldridge, Glocester, R. I., June 26, 1767. Lanesborough No. 70 in the 2d division of Lots.

B. 7, p. 627. Shubal Willmarth, Providence, R. I., October 31, 1767. Land between East Hoosuck and Williamsburg. The easternmost half of Lot No. 2.

B. 6, p. 122. Elisha Brown, Warwick, R. I , November 9, 1767. Land in Lanesborough, No. 41 in the 2d division.

B. 6, p. 121. Elisha Brown, Norwich, R. I., November 26, 1767. Land in Lanesborough, Lot No. 45, supposed to be in the 2d division.

B. 6, p. 120. John Tibits, Warwick, R. I., February 4, 1768. Land in No. 4, alias Williamsburg and is Lots No. 116 and 119 in the 2d division

B. 8, p. 544. Henry Tibit, Warwick, R. I., April 26, 1768. Land in No. 4, alias Williamsburg and is Lot No. 21 in the 2d division.

B. 6, p. 122. John Wells, Cranstown, R. I., May 17, 1768. Land in No. 4, alias Williamsburg, Lot No. 116 in the 2d division.

B. 7, p. 178. Nicholas Cooke, Providence, R. I., June 25, 1768. Land in New Providence and is part of Lot No. 6, 100 acres about.

B. 8, p. 192. Henry Tibits, Warwick, R. I., July 15, 1769. Land in No. 4, alias Williamsburg and is Lot 120 in the 2d division.

B. 8, p. 964. Nathan Comstock, Cumberland, R. I., September 20, 1768, Ichabod Comstock, Cumberland, R. I. Land in East Hoosuck and is Lot 5 in the Proprietors' division.

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Elisha Brown, Warwick, R. I., October 6, 1768. Lot No. 46 in the 2d division, north Range in Lanesborough. B. 5, p. 483.

Stephen Carpenter, Providence, R. I., February 8, 1769. Land in New Providence and contains 115 acres. B. 7, p. 450.

Daniel Brown, Warwick, R. I., March 1, 1769. Land in Lanesborough, Lot No. 45, supposed to be in the 2d division. B. 6, p. 364.

Zebediah Shepardson, Providence, R. I., April 11, 1769. Land lying between East Hoosuck and Williamsburg and is Lot No. 16, 100 acres. B. 7, p. 543.

Daniel Bennet. Situate, R. I., April 22, 1769. Land in No. 4, alias Williamsburg, Lot No. 20 and 102 containing 100 acres, each the after Draughts of the Original or home Lot No. 24, being the whole of the whole of the after Draughts. B. 8, p. 543.

John Tibits, Warwick, R. I., April 24, 1769. Land in Lanesborough. North Lot No. 70 in the 2d division, except two pieces containing 20 acres, and 4 acres part of north Lot No. 1 in the 2d division of 4 acres. Also part of east Lot 66 in 2d division of 20 acres. B. 8, p. 582.

Hezekiah Hammond, Scituate, R. I., April 26, 1769. Part of 218 acres. B. 8, p. 268.

Hezekiah Hammond, Scituate, R. I., April 26, 1769. Part of 218 acres. B. 8, p. 388.

Nicholas Cooke, Providence, R. I., June 21, 1769, Joseph Bennet, New Providence, Co. of Berk. Land in New Providence. (Discharged.) B. 7, p. 165. mtge.

Edmund Jenks, Smithfield, R. I., Jesse Jenks, Cumberland. R. I., July 26, 1769. Lands in East Hoosuck, Lots Nos. 2, 3, and 4 in the west range of selling Lots. B. 10, p. 530.

Nicholas Cooke, Providence, R. I., September 16, 1769. Land in Newnet, Grantor, Providence. Lot No. 12, 102 acres and Lot No. 20, 100 acres. B. 6, p. 544. Joseph Ben- all his rights, etc.

Ichabod Comstock, Smithfield, R. I., October 31, 1769. Land in East Hoosuck and is a part of Lot 4. B. 8, p. 184.

Peleg Whitford, West Greenwich, R. I., December 15, 1869. Land in No. 4, alias Williamsburg, being Lot No. 115 in the 2d division, containing in all 100 acres. B. 8, p. 827.

Henry Bowen, Warren, R. I., December 27, 1769. Land lying between Westfield and Sheffield, 600 acres by estimation. B. 8, p. 98, etc.

Daniel Gosner, West Greenwich, R. I., April 2, 1770. Land in Jericho, part of Lot 4. B. 8, p. 3.

Samuel Corew, Providence, R. I., May 14, 1770. Land in New Providence, Lot No. 12, 102 acres; No. 13, 103 acres and No. 14, 105 acres. B. 7, p. 731.

Andrew Edmunds, Warwick, R. I., May 14, 1770. Land in No. 4, alias Williamsburg, Lot No. 111 in the 2d division, 100 acres. B. 8, p. 640.

Benjamin Roberts, Warwick, R. I., August 2, 1770. Land in New Providence, Lot No. 18, 100 acres. B. 7, p. 448.

Eleazer Brown, Smithfield, R. I., August 16, 1770. Land in East Hoosuck, part of Lot No. 4, contains 185 acres. B. 8, p. 185.

Joshua Reed, Scituate, R. I., August 31, 1770. Land lying between East Hoosuck and Williamsburg, Lot No. 10, 110 acres; Lot No. 11, 65 acres. B. 10, p. 611.

Timothy Mason, Cumberland, R. I., September 1, 1770. Land in No. 4, alias Williamsburg, Lot No. 102 in the 2d division, 85½ acres. B. 8, p. 828.

Robert Car, West Greenwich, R. I., October 29, 1770. Land in Jericho, part of the fourteenth Lot, 100 acres. B. 7, p. 569

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B. 7, p. 601. Elisha Brown, Warwick, R. I., November 13, 1770. Two tracts lying in Williamsburg, Lot No. 117 in the last division, 100. Also the west end of Lot No. 111 in the 2d division, 30 acres.

B. 7, p. 555. Moses Fisk, Scituate, R. I., November 28, 1770. Land on the mountain Grant, 155 acres.

B. 7, p. 553. Job Salisbury, Cranstown, R. I., November 28, 1770. Land on the mountain Grant or Goodrich's Grant, 104 acres.

B. 8, p. 732. Zephaniah Keech, Gloucester, R. I., December 4, 1770. Land in No. 4, alias Williamsburg, Lot No. 31 in the 2d division and contains 100 acres.

B. 8, p. 956. Jeremiah Smith, the Third, Smithfield, March 23, 1771. Land in East Hoosuck and is Lot 11 in the 2d division.

B. 9. p. 67, Nicholas Cooke, Providence, R. I., June 11, 1771. Land in New Providence, part of Lot No. 6, 65 acres.

B. 9, p. 27. William Lewis, Richmond, R. I., July 18, 1771. Land lying north and adjoining Lanesborough, Lot No. 5 and part of Lot No. 8 in the division of Col. Dwight, Grant.

B. 9, p. 59. Abeathar Angel, Scituate, R. I., acknowledged September 3, 1771. Land in Lanesborough, being a part of the easternmost Lot No. 63 in the 2d.

B. 9, p. 81. Samuel Hopkins, Newport, R. I., October 28, 1771. Land in Great Barrington, being part of Lot No. 5 in the west division of lots in the upper propriety.

B. 9, p. 83. Elias Gilbert, Newport, R. I., October 29, 1771. Land in Great Barrington and in Showenon purchase—so called—16 acres.

B. 9, p. 285. Daniel Coman, North Providence, Co. of Providence, November 28, 1771. Land in Lanesborough, Lot No. 18 in the first division.

B. 10, p. 731. Charles Arnold, Smithfield, R. I., December 18, 1771. Land in East Hoosuck, being Lot No. 6 in the east Range, 100 acres.

B. 10, p. 606. Elisha Brown, Warrick, R. I., December 10, 1771. Land in Lanesborough. All my lands that I have or ever had—that is all my right, etc.

B. 9, p. 405. Nicholas Cooke, Providence, R. I., January 16, 1772. Land in New Providence, Lot No. 16.

B. 10, p. 138. David Hopkins, probably of Newport, R. I., March 27, 1772. His father Samuel Hopkins being of Newport, R. I. Land in Great Barrington, 21 acres.

B. 10, p. 120. mtge. Samuel Hopkins, Newport, R. I., March 30, 1772. Land in Great Barrington. (Discharged.)

B. 10, p. 293. Thomas Matterson, Warwick, R. I., May 2, 1772. Land in Lanesborough. The west lot, Lot No. 52 in the 2d division, 100 acres.

B. 9, p. 465. John Fisk, Scituate, Co. of R. I., October 13, 1772. Land in East Hoosuck, No. 5 in the 2d division, containing 200 acres by estimation.

B. 9, p. 681. John Phillips, Glocester, R. I., May 4, 1773. Land in Gageborough, 100 acres and is Lot 114.

B. 9, p. 683. John Phillips, Glocester, R I., May 4, 1773. Land in Gageborough, 150 acres by estimation and is all of Lot 60 in the first division.

B. 10, p. 474. John Phillips, Glocester, R. I., June 1, 1773. Land in Gageborough, Lot No. 33 in the first division, 150 acres.

B. 9, p. 647. Joseph Brown, Cumberland, R. I., June 4, 1773. Land in Gageborough, 77 acres and 154 rods.

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James Barker, Middletown, R. I., June 9, 1773. Land in Lanesborough, part of the east Lot No. 66 in the 2d division. The whole of Lot No. 66 except 25 acres. B 10, p. 548.

James Barker, Middletown, R. I., June 9, 1773. Land in Lanesborough, being part of Lot No. 21 and 76 in the 2d division, containing 57½ acres. B. 10, p. 549.

John Barker, Newport, R. 1.. June 9, 1773. Land in Lanesborough, being part of Lot 21 and 76 in the 2d division, 76 acres. B. 10, p. 550.

James Barker, Middletown, R. I., September 4, 1773. Land in Lanesborough. 1 acre. B. 10, p. 613.

Elisha Brown, Jun'r. Warwick, R. I., October 2, 1773. Land in Gageborough. Homestead containing 140 acres and 128 rods. B. 10, p. 608.

Thos. Bussey, Glocester, R. 1., October 22, 1773. Land in Gageborough. Farm containing 150 acres. B. 10, p. 614.

Benjamin Ellis, Warwick, R. I., February 5, 1774. Land in Lanesborough, Lot 41 in the 2d division. B. 10, p. 716.

John Brayton, Smithfield, R. I., December 13, 1784. 22½ acres. Possession December 17, 1784. B. 9, p. 913. Execution.

Of these men the destribution into localities was as follows:

New Providence.—Joseph Bennett, Joab Stafford, John Becklin, Nathaniel Jacobs, Samuel Low, Simeon Smith, Jabez Pierce, Joseph Martin, Shuball Wilmarth, Stepen Carpenter, Zebediah Shepardson, Samuel Corew, Joshua Reed, William Lewis, Benjamin Roberts.

No. 4, Gageborough, alias Windsor.—William Brown, John Tibits, Henry Tibits, John Wells, Daniel Bennett, Peleg Whitford, Andrew Edmunds, Timothy Mason, Elisha Brown, Zephaniah Keech, John Phillips, Joseph Brown, Elisha Brown, Jr., Thomas Bussey.

Lanesborough.—Joseph Aldridge, Elisha Brown, Daniel Brown, John Tibits, Abeathar Angel, Daniel Coman, Thomas Matteson, Benjamin Ellis, James Barker, John Barker.

East Hoosuck or Adams.—Nathan Comstock, Ichabod Comstock, Edmund Jenks, Jesse Jenks, Eleazer Brown, Jermiah Smith, 3d., Charles Arnold, John Fisk.

To return to the first settlers, we find that Capt. Joab Stafford attended the General Assembly at Newport in May, 1762, as a Deputy from Coventry.

In 1778 we find him empowered as Colonel Joab Stafford, to issue his warrant to some principal inhabitant of the newly incorporated town of Adams, requiring him to warn the inhabitants thereof to assemble for their first town meeting—and on

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the 21st of August, 1801, we find him, describing himself as Joab Stafford, of Cheshire, gentleman, quit claiming to Allen Briggs, of Adams, gentleman; Daniel Read, yeoman, and Timothy Mason, gentleman, both of Cheshire, for $400, all the remnant of his land in the New Providence Purchase, including 14 acres "on which an execution was some time since extended in favor of Ruloof White against me." Doubtless the correct records would disclose the cause of action, but it is better not to peer too curiously into the gallant Colonel's embarrassments. One of the witnesses to this deed is Richard Stafford, perhaps his son, and is acknowledged before Ezra Barker, as a Justice, a son of his Rhode Island compatriots. Richard Stafford seems to have married Susannah, daughter of Elisha Brown, another of the Rhode Island people, and in 1823 they were living at Canajoharie, New York.

Tradition preserves a pleasant account of his introduction of Mrs. Stafford to her new home on the summit of the new Providence Hill. While he was mapping out the purchase and erecting a house on the lots to which he took title, his wife remained in Rhode Island. When the dwelling was ready for occupancy he returned for his family. As they journeyed on the good woman sought for an exact description of the new home she was to occupy and of its surroundings. But the Captain did not see fit to gratify her curiosity, and as they approached their destination, sought her opinion of the different dwellings and locations which they found upon the road. At last Mrs. Stafford found one which delighted her exceedingly, and after the Captain had stopped to allow her to examine and admire it, she exclaimed, "Oh! if I could only live there I would be perfectly satisfied." Whereupon the Captain turned into the enclosure and informed her that they were at home.

It was from this home, whence he could see the summits of the Greylock range apparently upon a level with him at the west, and the valley of the Hoosac nestling beneath them in the north, with glimpses of the vales in which rose the Housatonic on the south, that Col. Stafford went with the Berkshire men to the battle of Bennington, where he fought and was wounded. Let us hope that it was from this home that in the golden

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autumn days of 1801, three months after he had parted with the last acre of his land, his neighbors with the old pastor whom he helped to bring from Rhode Island, at their head, carried the departed Colonel down the southern slope of the hill to the burying ground where his remains now repose. At the southernmost foot of the hill, on a gentle eminence around which curves a babbling, crystal watered brook, is that of the ancient burial place of Cheshire in which sleeps this man, who according to the inscription on his tombstone, a stone almost buried to the earth as though it sought to keep closer company with the dust of him whom it commemorates, so that he who reads it must perforce kneel, "fought and bled in his country's cause at the battle of Bennington" and "descended to the tomb with an unsullied reputation." In front of him curves a splendid ampitheater of wooded hills, their forest covering almost unbroken, extending from Whitford's Rocks to the east to the high pinnicale of quartz which glistens like a jewel in the sun above the present village of Cheshire. Behind him rise the slopes of the hill which he surveyed and helped to clear and settle, great fields of pasturage, from which now almost every dwelling has disappeared, but rarely vexed with the plough, and trodden but seldom by any feet save those of lowing kine and bleating sheep. A great beech tree on the edge of the bank above the brook shades him from the morning sun, and so sequestered is the spot that at this moment a great golden winged woodpecker has her nest in a decayed portion of the tree, her notes the only sound but that of the rippling brook to break the absolute silence of his long home. A peaceful and appropriate resting place for the patriot and the pioneer, but one which might well receive some care from those who are enjoying the fruit of his labors and sacrifices of him and his associates.

In this burial ground are found the monuments of a few of these men. Those of others have been removed to the newer ground in the present village of Cheshire.

The following are the copies of all the inscriptions now remaining, commencing with that of Col. Joab Stafford which is found in the southeast corner of the ground:

No. 1. In memory of Col. Joab Stafford, who fought and bled in his

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Country's cause at the Battle of Bennington, August 16th, 1777; who departed this life Nov. 23d, 1801, aged 72 years He descended to the tomb with an unsullied reputation.

No. 2. In memory of Daniel Bucklin, who was killed by lightning July 26th, 1799, in the 15th year of his age The son of Darius and Hannah Bucklin.

No 3. Erected in memory of George Brown, who departed this life Sept. 17th, A. D. 1773, in the 23d year of his age.

No. 4. In memory of Olive Brown, daughter of Daniel and Chloe Brown, who died Sept. 9th, 1776, aged 4½ years.

No. 5. In memory of Huldy Brown, daughter of Daniel and Chloe Brown, who died Jan'y 3d, 1780, aged 5 months.

No. 6. In memory of George Brown, son of Daniel and Chloe Brown, who deceased Oct. 11, 1777, aged 4 years.

No. 7. Erected in memory of Daniel Arnold, who departed this life in July, 1797, in the 31st year of his age.

No. 8. Sacred to the memory of Mrs. Phebe Remington, wife of Co'. Jonathan Remington, who departed this life June 8th, 1795, in the 37th year of her age.

No. 9. In memory of Mariah, daughter of Allen B. and Hannah Green, who departed life April 10th, 1807, aged 18 months.

In calm repose thy body lies,
Thy spirit gone aloft.

No. 10. Sacred to the memory of Mary, widow of John Warren, who died March 8, 1813, in the 61st year of her age.

No. 11. Sacred to the memory of Sarah, wife of Charles Wells and daughter of John and Mary Warren. Died August 31, 1828, in the 58th of her age.

No. 12. Sacred to the memory of Guelma Pen, daughter of Charles and Sarah Wells, who died March 11, 1813, in the 8th year of her age.

No. 13. Sacred to the memory of Nancy, daughter of Charles and Sarah Wells, who died June 10, 1793, in the 2d year of her age.

No. 14. Erected in memory of Frances, Widow of John Wells, who died the 17th of the 7th month, 1842, in the 98th of her age.

No. 15. Erected to the memory of John Wells, who died the 17th of the 7th month, 1813, in the 69th year of his age

No. 16. In memory of Elisha B. Wells, son of Elisha and Mary Wells, who died July 12th. 1815, in the 10th year of his age.

No. 17. Sacred to the memory of Elisha Wells, son of John Wells, who departed this life April 29, 1822, in the 55th year of his age.

Most of these were Quakers, and the quaint simplicity of the Quaker thought is shown in these inscriptions.

About the John Wells, who died the 17th of the 7th month, 1813, in the 69th year of his age, and Frances, his widow, who survived to the ripe age of 98 there is this tradition. Frances was a sister of Daniel Brown and the Browns were well-to-do

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people. John Wells had nothing but an honest heart, a clear head and a strong arm with which to make his way. They were married against the wishes of her family, and so distasteful was the match that she was refused even the smallest setting-out. So with nothing but themselves and their love, the newly wedded pair, mounted upon one horse, and with no other worldly goods, made the journey from Rhode Island to New Providence. Another sister married Caleb Tibits, who also removed to New Providence, but remained only a short time, returning to the older settlement where he could enjoy more of the luxuries of life. He took back the opinion that Mr. and Mrs. Wells would get along, as Wells had made a clearing, put up a log house, and had one cow. The years passed by. John Wells worked his farm by daylight and made shoes by fire-light. Frances Wells managed the house and the dairy, and earned money as a tailoress. They added farm to farm and accumulated money until when John died his estate was one of the most considerable in Berkshire, and with all this both he and Frances had gained the respect of all. Meantime poor Caleb Tibets had wasted his substance, and it was found that the daughter, who had ridden portionless away behind her lover had made the better match.

Leaving the quaint burial place, let us retrace our steps to the old Bennett house, one of the few original houses yet remaining, and follow the road leading from it to the north along the western side of the hill. We shall not pursue it a great distance, before we shall cross the line of the southern boundary of the New Providence Purchase, the old north line of No. 4 or Windsor, and a continuation easterly of the old north line of New Framingham or Lanesborough. It can be traced on the ground at present for miles to the westward until it disappears at the summit of the hill lying to the west of Cheshire. On our right rises the grassy slopes of Stafford hill, a few apple trees on the summit being all that from this point is now visible to indicate that it has been the site of a village. On the left rises Mount Amos, wooded on its northern slope. but smooth and clear on its southern, in whose maple forests the early settlers used to keep the sugar boiling while the wolves howled around

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the fires in the night. Far below at the north the is Adams valley and perhaps a mile in advance of you, if your eyes are keen, you can see rows of white stones by the road side. It is another of the resting places of these first settlers of New Providence. It occupies a little plateau with but a gentle slope toward the west, the road sweeping around it down the hill. A dark and solemn spruce tree stands in the back ground. It was here that these Rhode Islanders of the Baptist denomination planted their first church and set up the public worship of God. No trace remains upon the spot of the ancient building, nor any mark by which to fix its location, but tradition says that it was next to the road and that its site is now occupied by graves. The building, however, is now standing on the northern slope of the hill, to which it was removed, and where as a two-story red farm house it still does duty in the cause for which it was framed and raised. It has changed its uniform, but still does service in sustaining the preaching of the Word in the New Providence Purchase.

Before we enter this village of the dead let us gather something of the work which they who rest there did in the foundation and maintainance of a church, which has been the thing that more than anything else, must have educated the men and women of Cheshire and moulded the life of the town.

The New Providence Purchase not having been constituted as a district or township by itself, or included in the limits of any such community, was not under the obligation ordinarily imposed of devoting a portion of its land to the support of the ministry, or of maintaining public worship. Whatever its inhabitants did in the cause of religion was, therefore, a free gift, and was done because of the moving of the Spirit. As before stated many of the more prominent of the early settlers were Baptists. They had no thought of escaping the burden of supporting public worship, and the story of the church which they founded is best told by its records. These records are in the possession of Mr. Shubael W. Lincoln, whose house in the extreme easternmost part of Cheshire on the mountain side opposite the north slope of the Stafford hill, looks across to Greylock Mr. Lincoln has gathered together many documents,

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and relics of this early church and of its members and many a tradition of its early history. From him the writer learned the location of the first church and of the homes of several of the settlers, and most of the traditions given.

A CHURCH RECORD, ETC.

"After sundry conference meetings by the Christians (in New Providence) of the Baptist Denomination that freely receive the Old and New Testament as the only rule of their faith and practice, and finding themselves in some good measure agreed in the Laws and Ordinances of Christ's House. Believing it was their duty to unite in a public manner to maintain or keep the unity of the Spirit and execute the Laws of Christ by a faithful discharge of our duty to God and to one another in the love of the Gospel, accordingly being met together on Aug. 28, 1769, consulted the standing of those present and finding a number that came from Coventry by the permission of the Church of Christ, there under the pastoral care of Elder Peter Werden to which they as members did belong having retained their unity with one another, it appeared that the church in her unity was begun. The same day received Jonathan and Mary Richardson upon a letter of recommendation from their brethren at Newton.

Likewise inquired into the standing of Elder Werden with regard to his standing with his brethren at Coventry. We were informed by Deacon Joseph Bucklin of Coventry, and by a letter certifying the state of the case.

The letter is as followeth. A short narrative of facts relating to the state of religion with the people of the Church of Christ in Coventry of the Baptist Denomination:

We take this method to inform you that our Elder Peter Werden has labored with us in the Gospel constantly for this twelve years past. And some part of the time successfully. Our beginnings was but small. The Lord blessed us with a happy increase. So that we was a few years ago a flourishing people in the cause of truth. But since that the Lord has been pleased to remove a number of the brotherhood by death. A considerable number more of the more compact part of the church have removed themselves and families into other parts of the country. Some others have relenquished the cause and people they once professed unity with.

The few that remain for want of unity among themselves have thought best to desist their public attendance on the ordinance of the Lord's supper

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at present. Our elder has all the time been somewhat low as to his outward surcomstances, his time much taken up in Publick Labour, his family somewhat numerous so that notwithstanding his exercise at times at hand labour and the generous communication of friends and brethren to his support yet he has been obliged for the subsistance of his family to involve himself As we believe Wariours should not be entangled with the affairs of this life, We have laboured for some months past to see if we might in unity free our Eld'r from these Intanglements, but we have laboured without success. Upon deliberate consideration of the above facts we cannot think it is agreeable to truth to require the service of our Eld'r in the relation of a pastor any longer. At the same time we freely assert that for the time he has been with us as a pastor and brother he has given evidence of the truth of his profession in love to God and man.

Coventry, May 27th, A. D. 1769.

Signed severally by the Eld'r and brethren.

JOSEPH BUCKLIN, Deacon.
PETER WERDEN, Eld'r.
OBEDIAH JOHNSON,
HEZEKIAH HAMMOND,
THOMAS MATEESON,
THOMAS STAFFORD.

The above and within is a true copy Rec'd and compared by me.

THOMAS MATTESON, Ch. Clerk."

"Upon consulting this letter and the testimony of Deacon Bucklin in agreement thereto the church was fully satisfied with the character of the elder, and those brethren that came from Coventry, finding the brethren or church at Coventry to relinquish the claim to the elder insisted that their former relation with the elder was not dissolved, and therefore requested his services as heretofore. The other brethren that had joined them freely requested the elder to come and serve the Church of Christ in New Providence in the capacity of an elder. The present inhabitants very generally joined their request. Elder Werden after deliberate consideration cheerfully complied with the church's request. Accordingly in March following came to the church and since has in Gospel fellowship presided with us as our elder. April 12, 1770, at a conference consulted a proper time to celebrate the Lord's Supper. We cheerfully conclude to attend on that Ordinance on the first Lord's Day in every month, unless something special prevent, etc. * *

"*The Church of Christ in New Providence to Brother Joab Stafford:*

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WHEREAS, You have for some time openly refused to walk in unity with the brotherhood in this place and have neglected to attend church meetings when properly cited thereto to vindicate your charge against Brother Samuel Pettibone. We in the name of Christ admonish you to repentance and reformation, and we do deny our fellowship with you until the fruit of your repentance becomes evident.

JONATHAN RICHARDSON, Clerk."

Feb. 27, 1777.

"In 1779 Joab Stafford was restored by repentance."

"A LIST OF NAMES OF THE BRETHREN AND SISTERS OF THE FIRST BAPTIST CHURCH OF CHRIST AT NEW PROVIDENCE. MALES AND FEMALES THAT CAME FROM COVENTRY.

MEN'S NAMES.	WOMEN'S NAMES.
Peter Werden, Elder.	Mercy Werden,
Joab Stafford,	
Samuel Low,	Almy Low,
Joseph Bennett,	Unice Bennett,
John Day,	Bety Read,
John Lee,	Deliverance Nichols,
John Bucklin.	Martha Lee.

THOSE RECOMENDED AND RECEIVED FROM DISTANT PLACES.

MEN'S NAMES.	WOMEN'S NAMES.
Jonathan Richardson,	Mary Richardson,
John Eaton,	Jemime Wilmarth, Bapt.
Eliakim Richmond, Bapt. July 5, 1770.	July 5, 1770.
Samuel Edey,	Dority Wilmarth,
Ezekiel Mighels,	Margaret Mighels,
Stephen Carpender,	Almy Carpender,
Jeremiah Smith,	Almy Allen,
Lewis Walker, Bapt. Sept. 3, 1772,	Mary Brown,
Barnabas Allen,	Mary Wilmarth,
Lazarus Ball.	Hannah Worrin,
Samuel Warren,	Hannah Perkins,
William Brown,	Keziah Perkins,
Moses Perkins,	Amplias Jones,
William Hanks,	Elizabeth Prosser,
Elisha Harinton,	Hannah Broadway,
Seth Warin,	Jane Gallop,
George Badcock,	Hannah Hanks,
Elizer Phillips,	Rachel Cluetin,
Isaiah Lesure,	Rachel Lesure.
Benjamin Preston.	

THOSE RECEIVED AND BAPTISED IN THE LATE WORK OF GOD IN THIS PLACE, 1772.

MEN'S NAMES.	WOMEN'S NAMES.
John Wilmarth, Jr., Bapt. Apr. 4, 1772,	Lois Smith,
Simon Smith,	Esther Werden,
Elihu Williams,	Hannah Sceals,

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Samuel Streeter,
Thomas Sceals,
Richard Lewis,
Stephen Clark,
John Warrin,
Nehemiah Richardson,
Ichabod Prosser,
Ephraim Wilmarth,

Enos Jones,
Benjamin Barker,
Tilson Barrows,
William Williams,
James James and wife,
Comfort Cook,
Eld'r Eben Jones,
Israel Cool,
Thomas Smith,
Elisha Briggs,
John Hammond,
Simeon Andres,
Jonathan Rementon,
Aaron Bowen,
Benager Tubs

Gideon Hinman,
Noah Hinman,
Noah Murraugh,
Samuel Pettabone,
Richard Brodway,
Jared Munson,
Eber Murraugh,
Joseph Haskill,
Elezer Rodes,
Israel Cole,
James Dodge,
Seth Jones,
William Peters, etc.

Unis Parkins,
Keziah Eaton,
Abigail Richardson,
Daborah Brown,
Hepzibah Bowen,
Lucende Werden,
Ruth Hail,
Deliverance Warren,
Susanah Warren.
Hannah Lesure,
Rachel Lesure,
Ruth Chase,
Persa Chase,
Elener Cook,
Susanna Cook, Rec. 1778,
Phœbe Nichols, Rec. Doc. 4, 1788.
Sarah Bennett, Rec. Jan. 30, 1789.
Jane Bucklin,
Ruth Carpenter, Rec. 1786
Elvine Andres, Rec. June 6, 1789.
Anna Hammond, Rec. Oct. 3, 1789.
Esther Carpenter, ✓
DeliveranceRichardson, R. Apr. 1, 1790
Lucy Bowen, Rec. July 1, 1790.
Marty Brown, Rec. Mar. 31, 1791.
Susannah Bowen,
Sarah Richman,
Phebe Richmond,
Rachel Smith,
Esther Richardson,
Judith Richmond,
Hannah James,
Abigail Thayer,
Azuba Murraugh,
Thankful Hanks,
Sister Burden, etc."

There are about 500 members whose names appear on the book.

Elder Peter Werden continued to be the pastor of the church for nearly forty years, until his death on the 21st of February, 1808. He was a remarkable man, somewhat unlettered perhaps, but full of grace and zeal, and actuated by love of God and man. His epitaph is said to have been composed by himself before he left Coventry. The discipline of his church was strict and it cannot be doubted that its work was of the utmost importance to the well being of the community. He was supported in this wise; and from this instance of the unbroken service rendered for more than a century by a modest donation to religious uses, the charitably inclined may take courage.

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As we have seen, the proprietors of the purchase were not obliged to devote a part of it the support of religion. But Nicholas Cook and Joseph Bennet learning that a church had been thus founded at New Providence, by a deed of which the following is a copy, helped the good cause along.

"To all People to whom these Presents shall come: We, Nicholas Cooke, of Providence, in the County of Providence and Colony of Rhode Island Esq, and Joseph Bennet of a place called New Providence in the County of Berkshire and province of the Massachusetts Bay Esq., send Greeting: Know ye that we the said Nicholas Cooke and Joseph Bennet for the promoting piety virtue and Religion do freely give grant and convey unto Colonel Joab Stafford of the same place called New Providence and to his heirs and assigns forever. Fifty acres of land lying in said New Providence and to be taken off from the northeast part of number four in the Plan thereof drawn by the said Joab Stafford which said Fifty acres is butted and bounded as followeth, to-wit: Easterly on the lot number five One Hundred rods, Southerly on part of said lot number four, Eighty rods, Westerly also on part of said lot number four One Hundred rods and northerly on a highway Eighty rods. To have and to hold the said given and granted premises unto him the said Joab Stafford his heirs and assigns forever in trust for the use and purpose following, that is to say, as a ministerial lot, or a glebe land for the better support and maintenance of the first Anabaptist Minister of the Gospel who shall be duly ordained and settled according to Law over the Anabaptist Society or Congregation in New Providence aforesaid (or by whatsoever name the same place may be called) and also for the better support and maintenance of each and all his successors, for the time being forever, who shall be duly ordained to the Pastoral Care of said Anabaptist Society Church or Congregation and shall hold and possess the principles of the Annabaptists during their several and respective Ministries or pastoral Care of said Church or Society. Provided always that if the said Land or the Rents profits and Incomes thereof should at any time hereafter be converted to any other use or purpose whatever than what is afore specified or should be in any manner misapplied or preverted contrary to the true intent and meaning of these presents than the said Fifty acres of Land with all the improvements thereon shall revert and return to the said Nicholas Cooke and Joseph Bennet, their heirs and assigns to be held and enjoyed by them forever in fee simple as their former estate. In witness whereof we have hereunto set our hands and seals the seventeenth day of January One thousand seven hundred and seventy 1770.

Signed sealed and delivered in presence of us,

Benj. Cushing, Jun'r, Peter Werden, } Nicholas Cooke and seal.
Peter Werden, Samuel Low. } Joseph Bennet and seal.

Providence, ss: at Providence the 18 day of January A. D. 1770. Personally appeared Nicholas Cooke Esq'r the signer and sealer of this instrument and acknowledged the same to be his voluntary act and deed hand and seal before me.

A. Alwell, Just. of Peace.

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Berkshire, ss: Sept. 5, 1771, Joseph Bennet Esq'r the Grantor in this instrument acknowledged the same to be his act and deed.

Coram MARK HOPKINS, Just. Pacs.

Sept. 5, 1771 Recd and Recorded from ye original.

M. HOPKINS, Reg.

Record Copy Bk 8, Page 774 and part of 775.

On January 17th, 1770, was thus deeded 50 acres of their best land on the northern slope of the hill to Joab Stafford in trust as a ministerial lot or glebe land for the support of a preacher of the Anabaptist denomination. Upon this land lived Elder Peter Werden, and from it he obtained his subsistence. He was succeeded in the ministry by Elder Braman, and he by Elder Bloss, described as a stirring, practical man, under whose administration the old church building was removed to the glebe land, a new church having been some time before erected on the top of the hill, where was a flourishing and beautiful village, the first village of Cheshire. It had besides the church, its post office and its Masonic Lodge. Of all the buildings which then crowned the summit of the hill, not one remains. The new church decayed and fell, and most of the farm houses have been removed to Adams. After a time the church organization became moribund. Elder John Leland supplied the pulpit for some time, but was never settled as pastor of the church. Elder Sweet also preached there. After the destruction of the new church building, however, a claim was made by the heirs of the donors of the glebe that the conditions of the deed of trust had been broken and its land forfeited. This claim was successfully resisted in the Courts and Shubael W. Lincoln appointed Trustee. He now holds the trust, and applies the income of the 50 acres to the support of preaching in a school house in the vicinity, looking hopefully for the time when he may see a tasteful chapel again crowning the old hill.

Let us enter the sacred ground and spend a few moments with the pastor and his flock.

But we must first record an episode of their work and discipline which throws light on the manner of men they were and the views they held.

Col. Samuel Low was one of the most wealthy and prominent of those who founded the settlement and the church. His

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residence was nearest to its site. In 1763 he was entrusted with the duty of raising a lottery to raise and grade the streets of Providence in Rhode Island. In New Providence he owned slaves—four at least. William Dimon and Molly Dimon and their two children, one of whom was Antony. About 1790 he removed to Palatine, New York, having freed old William and Molly, but taking Antony and the girl with him. He afterward applied to the church for a letter of dismissal, but it was refused unless he would free the slaves. A long correspondence between him and Elder Werden ensued of which this is a sample:

"*Dear Brother*:—We received your letter and the brethren hath heard it red. That part that concerns Antoney and it doth not serve our minds: our minds is that your duty was to have set him at liberty at the age of twenty-one which was about a year ago, and as to the bills of costs that you speak of you and he must settle that yourselves. We look upon it we have nothing to do in that matter. We wish you very dear brother to attend to the proposition you mentioned all men are born free. Therefore our request and desire is you liberate him emediately to ease our Sister and us of our pain as we we think it will dishonor our profession if it is not dun. * * * Adams, March 2, 1792."

The copy among the files of the church is thus endorsed:

"A copy of a letter sent to brother Samuel Low at Palatine, N. Y."

And it may be well here to refer to a brief account of Elder Werden given by Elder John Leland in his works. Elder Leland removed to Cheshire in 1791. Besides the church of which we are speaking there were at that time two others, one called the Six principle church, making the laying of hands a a prerequisite to communion, and the other, with which Elder Leland united, which had dissented from the Six principle Church, and was called the Second Baptist Church, and is said to have contained about seventy members, and all these churches belonged to what was called the Shaftesbury Association.

P. 319.

Leland's Works, p. 56.

This sketch seems from its expressions to have been delivered at the funeral of Elder Werden:

"A BIOGRAPHICAL SKETCH OF THE LIFE AND CHARACTER OF THE REV. PETER WERDEN,

who died at Cheshire, on Lord's day, the 21st of Feb., 1808. The funeral was attended the Wednesday following by a large assembly of people. An appropriate discourse was delivered on the occasion, from Acts xiii. 36, 37,

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by the Rev. John Leland ; at the close of which, the following lines were exhibited :

Howl, fir tree, for the cedar is fallen !
Help, Lord, for the godly ceaseth ; for the righteous is taken away from among men.
My Father, my Father, the chariot of Israel and the horsemen thereof, Let me die the death of the righteous, and let my last end be like his.

Elder Werden was born June 6th, 1728, and ordained to the work of the ministry, at Warwick, Rhode Island, May, 1751, in the 24th year of his age. When he first began to preach, he was too much of a New-light, and too strongly attached to the doctrine of salvation by sovereign grace, to be generally received among the old Baptist Churches in Rhode Island, which had been formed partly upon the Armenian plan, until the following event opened the door for him. A criminal by the name of Carter, was executed at Tower hill. This occasion collected abundance of people from all parts of the State. While the criminal stood under the gallows, young Werden felt such a concern for his soul, that he urged his way through the crowd ; and being assisted by the sheriff, he gained access to Carter and addressed him as follows : "Sir, is your soul prepared for that awful eternity, into which you will launch in a few minutes ?" The criminal replied, "I don't know that it is, but I wish you would pray for me." In this prayer, Mr. Werden was so wonderfully assisted in spreading the poor man's case before the throne of God, that the whole assembly were awfully solemnized and most of them wet their cheeks with their tears. This opened a great door for his ministrations, both on the Main and on the Island. He preached at Warwick, Coventry, and many other places with good success, about nineteen years and then moved in 1776, into this place, where he has lived and administered almost thirty-two years. In his first religious exercises, he was led to dig deep into his own heart where, he found such opposition and rebellion, that when he obtained pardon, he attributed it to sovereign grace alone ; which sentiment, so interwoven in his own soul, he ever proclaimed aloud to a dying world. Nothing appeared to be more disgustful to his mind, than to hear works and grace mixed together, as the foundation of a sinner's hope. To hold forth the lamb of God as a piece of a Saviour ; or to consider the self exertions of a natural man, to be the way unto Christ, the true and only, were extremely displeasing to that soul of his, which delighted so much in proclaiming eternal love, redeeming blood, and matchless grace. Sound judgment, correct principles, humble demeanor, with solemn sociability, marked all his public improvements, and mingled with all his conversation in smaller circles, or with individuals. In him, young preachers found a father and a friend ; distressed churches, a healer of breaches ; and tempted souls a sympathizing guide. From his first coming into this place, until he was seventy years old, he was a father to the Baptist Churches in Berkshire and its environs, and in some sense an apostle to them all. His painful labors for the salvation of sinners, the peace of the churches, and purity of the ministers, will never be fully appreciated, until the time when he shall stand before his Judge, and hear the words of his mouth, "Well done, good and faithful servant." The character which I have drawn of the life and labors of the man, who now lies sleeping in death before our eyes, many of

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you know to be true. From the sternness of his eyes and the blush of his face, a stranger would have been led to conclude that he was sovereign and self-willed in his natural habit of mind, but on acquaintance, the physiognomist would have been agreeably disappointed. He had so much self-government, that he has been heard to say, that, except when he had the small-pox, he never found it hard to keep from speaking at any time, if his reason told him it was best to forbear; and no man possessed finer feelings, or treated the character of others with more delicacy than he did. He had an exalted idea of the inalienable rights of conscience; justly appreciated the civil rights of man, and was assiduous to keep his brethren from the chains of ecclesiastical power. His preaching was both sentimental and devotional; and his life so far corresponded with the precepts which he taught, that none of his hearers could justly reply, "Physician heal thyself." A number of revivals have taken place in the town and congregation where he has resided and preached, and a number of ministers have been raised up in the church of which he was pastor. For about ten years his physical and mental powers have been on the decline, and how many times have we heard him rejoice, that others increased though he decreased; but his superannuation was not so great as to prevent the whole of his usefulness, and his hoary head was a crown of glory unto him. A number of times he has been heard to pray, that he might not outlive his usefulness, which has been remarkably answered in his case, for the Sunday before he died, he preached to the people—he preached his last. The disease which closed his mortal life, denied his friends the solemn pleasure of catching the balm of life from his lips, in his last moments. He had finished his work before, and nothing remained for him to do but to die. Socrates, the patient philosopher, said to have never been angry in his life, when dying, was vexed. The cause was this: his pupils asked him what he would have them do with his body after he was dead. To whom he sternly replied, "Have I been so long with you, and taught you no better? After I am dead, what you see will not be Socrates. Socrates will then be among the gods. The improvement which I now make on the words of this philosopher is this: what we see here lying before our eyes, is not Werden, this is but the shell. His soul is now among the angels and saints in light, before the throne of glory. I will not say that his soul is under the altar with others, crying "How long, O, Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth," because he did not offer his life on the altar of martyrdom; but I have an unshaken belief that his soul has left all its tribulation, being washed and made white in the blood of the Lamb, and is now basking in the sun beams of immortal noon. Let the inhabitants of Cheshire reflect a moment on the dealings of God toward them. Within about three years, three ministers belonging to Cheshire, have departed this life. The pious Mason took the lead—the pleasing Covell followed after—and now the arduous Werden, who has been in the ministry a longer term than any Baptist preacher left behind in New England, has finished his course, in the eightieth year of his age, while Leland remains alone to raise this monument over their tombs."

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(Copy from the writings of Elder John Leland, pages 319, 320 and 321.)

We will not longer delay to enter the sacred ground, and read the inscriptions which tell of the lives and deaths of the pastor and his flock.

The inscriptions are as follows, commencing with the east line at the south end, the letters indicating the rows and the numbers the position:—

1 A. In memory of Elizabeth B. daughter of Ephriam and Experience Fisk, who died Augt. 26th, 1838; aged 26 years.

We trust her soul has gone
To dwell with Christ above,
There she will sing His praise
Of everlasting love.

2 A. In memory of Julia A., daughter of Ephraim and Experience Fisk, who died Augt, 24th, 1835; aged 18 years.

The roses Bloom but to decay.
While sweetest odors from them rise,
Thus pass the flower of life away
To happiness beyond the skies.

3 A. In memory of Experience, wife of Ephraim Fisk, who died Oct. 9th, 1838, aged 44 years.

Blessed be thy slumbers in the hours of day,
And bright thy rising in the eternal day.

4 A. (down and broken.) Amy M.. wife of H. Howland and daughter of Ephraim and Experience Fisk, died July 8th, 1825, aged 18 years.

Stop my friend, O, take another view,
The dust that moulders here
Was once beloved like you,
No longer then on future time rely.
Improve the present and prepare to die.

5 A. (down and broken.) Ephraim Franklin, son of Ephraim and Experience Fisk, died June 6th, 1823, aged 11 mo.

This beauteous bud so young and fair,
In paradise might bloom.

6 A. Lydia E., daughter of Ephraim and Experience Fisk, died Feb'y 14th, 1823, aged 17 years.

The lovely youth in early bloom
Are summoned to the silent tomb,
Like flowers of spring they pass away
And slumber in the silent day.

7 A. This monument is erected to the memory of Harriet Melvina and Eliza Melvora, twin daughters of Anthony and Sally S. Burton. Eliza M., died Jan, 26, 1822, aged 14 years and 6 mo., Harriet M. died Oct. 17, 1823, aged 15 years and 3 mo.

8 A. William Towner, son of Anthony and Sally S. Burton, died Oct. 11, 1818, aged 1 year and 11 mo.

9 A. Died on the 31st of Oct., 1802, Daniel, son of Anthony and Sally S. Burton, aged 11 months.

As fades the before its bloom is grown,
So fade-- * * *

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James Dewane, son of Anthony and Sally S. Burton, died August 25, 1823, aged 14 mos. 10 A.

In memory of Hepzibah, daughter of Joseph and Laura Burton, who died April 11th, 1815, aged 18 months and 11 days. 11 A.

In memory of Betty Read, wife of Joshua, who died Sept. 8th, 1815. aged 82 years. 12 A.

In memory of Hannah Haskins, daughter of Joshua Haskins and Lydia, his wife, was born in Taunton, June 28th, 1746, and died Oct. 13 A.

Mrs. Chloe Root, died Nov. 19, 1795, in the 56th year of her age. 14 A.

In memory of Martha Mason, consort of Barnard Mason, who died March 12, 1822, aged 42 years, 4 months and 23 days. 15 B.

All readers that now pass by,
As you are now, so once was I,
As I am now, so you must be,
Prepare for death and follow me.

Norman I., son of Shubael W. and Adaline Wells, died August 17th, 1826, aged 3 years. 16 C.

Sacred to the memory of Lydia Fisk, consort of Col. Francis Fisk, who departed this life October 20th, 1820, aged 37 years, 9 mos. and 15 days. 17 C.

Death with its unbounded sway
Hath swept my favorite and bosom friend away,
But, oh, why should I murmur or complain,
My earthly and mortal loss is her eternal gain.

In memory of William P., son of Francis and Lydia Fisk, who died May 7th, 1817, aged 13 years, 5 months and 23 days. 18 C.

Thus fades the flower ere 'tis bloom,
So fades our hopes and withers in the tomb.

Sacred to the memory of Lydia Fisk, who departed this life July 22, 1819, in the 66th year of her age. 18 C.

Sweet is the hour that brings the pilgrim rest,
And calls the laborer to her peaceful home.

This monument is erected to the memory of Ephraim Fisk, who departed this life March 19, 1813, in the 62 year of his age. 19 C.

Death unto me is goodness,
To it I am composed,
My soul to Christ the living
I trust will ever be enclosed.

Sacred to the memory of Lydia Fisk, who departed this life Oct. 2, 1804, aged 14 years, 2 mo. and 7 d. Her death was occasioned by a fall from an horse. This drops the lily that is mature! She was the daughter of Ephraim and Lydia Fisk. 20 C.

Ephraim, son of Shubael and Judith C. Wilmarth, died Sept. 3, 1816, in his 24th year. 21 C.

Capt. Shubeal W. Wells, Cheshire, died Nov. 6, 1848, in his 51st year. 23 D.

Dearest father thou hast left us,
And thy loss was deeply felt,
But 'tis God that hath bereft us.
He can all our sorrows heal.

Adline, wife of Shubael W. Wells, died Dec. 25th, 1825, aged 27 years. 24 D.

Sacred to the memory of Clarisa, consort of Henry Wilmarth, who departed this life October 4th, 1812, in the 24th year of her age. 25 D.

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26 D. Sacred to the memory of Maity, consort of Henry Wilmarth, who departed this life May 24, 1811, in the 25th year of her age.

27 D. In memory of Ephraim, son of Capt. Shubael Wilmarth and Molly his wife, who departed this life June 16th, 1785, in———

28 D. In memory of Molly, wife of Capt. Shubael Wilmarth, who departed this Oct. 2, 1790, in the 48th year of her age.

29 D. Sacred to the memory of Capt. Shubael Wilmarth, who departed this life Oct. 30th, 1809, in the 70th year of his age.

30 D. In memory of Hannah, wife of Shubael Wilmarth, Esq'r, who died May 2d, 1820, aged 84 years.

31 E. In memory of Amey, wife of Stephen Carpenter, who died 6th of Sept., 1785, in the 45th year of her age. Ruth his second wife, who died April 5th, 1789, in the 37th year of her age. Ruth, their daughter, died 15th of Feb'y, 1789, aged 9 mos. George his son died in Dearfield, Oneida County, N. Y., 27 of August, 1808, in the 29th year of his age.

32 E. This monument is erected in memory of Stephen Carpenter, who died Feb. 5th, 1815, in ye 75th year of his age. He was ordained Deacon of the First Baptist Church in Cheshire, July 1st, 1783, and continued to fill the office with honor to himself and to the Christian religion.

33 E Sacred to the memory of Capt. Phillip Mason, who departed this life July 21, 1813, in the 69th year of his age, (Inscript.)

34 E. Sacred to the memory of Mary Mason, who departed this life Oct. 30, 1808, in the 64th year of her age.

Death was to me no penal stroke,
But was a sweet repose,
My soul's with Christ, the eternal rock,
My day shall never close.

35 F. In memory of Allen Brown, Esq., who died Dec. 8, 1820, in the 51st year of his age.

Alas thou art gone, forever gone,
Deep in thy silent sleep
And long shall friendship's bosom mourn,
And faithful memory weep.

36 F. (fenced) In memory of Rebecca Converse, who died Sept. 25th, 1835, aged 67 years.

37 F. (fenced) This monument is erected to the memory of Capt. Charles Converse, who died Jan'y 31, 1830, in the 67th year of his age. (Inscript.)

38 F. (fenced) In memory of Rebecca C. Luther, wife of Royal P. Luther, who died Jan. 6, 1822, aged 17 years, 8 months and 12 days.

Rebecca has gone, etc.

39 G. Here lies the body of Peter Werden, late pastor of the Church in Cheshire. He was born June 6th, 1728. Converted by the mighty power of God to the Lord Jesus Christ, May 9th, 1748. In the month of May, 1751 he was ordained to the work of the ministry in Warwick and continued measurably faithful in his pastoral charge to the close of his which was Feb'y 21, 1808.

His soul to God he us'd to send
To cry for grace for foe and friend,
But blessed be the God of Love,
His soul is now with Christ above,
This crumbling sculpture keeps the clay
That used to house his noble mind,
But at the resurrection day,
A nobler body he shall find.

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In memory of Col. Peter Werden, who was born March 5th, 1761. His earthly existence was terminated Dec. 5, 1816, being in the 56th year of his age. 40 G

While here in dust his ashes rest,
His sacred memory shall be blest;
All titles fade and friendship dies,
But virtue lives beyond the skies.

In memory of Clarissa A. Werden, daughter of Alden and Chloe Werden, who died Dec. 19, 1811, aged 6 mos. 41 G.

This lovely bud so young and fair,
Called hence by early doom;
Had time to show how sweet a flower
For paradise could bloom.

Lucinda, daughter of Mr. James and Mrs. Renuncey Brown, died March 2, 1810, aged 14 months and 7 days. 42 G.

Sacred to the memory of Joseph L., son of Dexter and Lucy Mason, who died April 24th, 1810, in the 3d year of his age. 43 G.

Sleep, sweetest babe, etc.

Dolly, wife of Nicholas Brown, died March 11, 1840, in her 77th year. 44 H.

In memory of Sarah C., daughter of Homer and Mary H. Wilmarth, who died Jan. 11, 1831, aged 6 mos. 45 I.

In memory of Joseph Manchester, who died Nov. 13, 1824, in the 28th year of his age. 46 I. (broken and down.

Alas, thou art gone, forever gone
Deep in thy silent sleep,
And long shall friendship's bosom mourn,
And faithful memory weep.

Sacred to the memory of Doct'r William Jenckes, who departed this life Oct. 29th, 1794, in the 39th year of his age. 47 I.

Rest, precious dead beneath this mound which the lorn mourners raiseth here—while lisping orphanage around pour forth the filial tribute dear. Can this dust live. Blind nature cries—the Gospel answers, yes, when Christ descends, the saints shall rise and hail, etc.

Freelove, daughter of Joseph Brown, and successive consort of William Jenks and David Cushing (Physicians of Cheshire, who here rest from their labors) Born Dec. 17, 1764, Died suddenly March 3, 1843, in her 79th year. 48 I.

In memory of Doct'r David Cushing, who departed this life Sept. 31, 1814, in the 47th year of his age. 49 I.

The fragile man is passing swift away
And monunments of brass and stone decay,
On friendship's tablet shall thy memory last
Till time is o'er and recollection past.

In memory of Lucy, wife of Benj. Brown, who died October the 17th, 1794. aged 29 years. Also in memory of Narcissa and Orrisa and Benja- daughters and son of Benj. and Lucy Brown. Narcissa died March 11, 1787, aged 5 mos., Orrisa born March the 13, 1790, age 2 years, Benj. born August the 21, 1794. 50 I.

In memory of Benjamin Brown, who departed this life Sept. 22, 1809, aged 43 years. 51 I.

Friends and physicians could not save, etc.

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52 I. In memory of Joseph Brown, who died the 9th of January, 1807, in the 80th year of his age.

53 I. (down and broken) In memory of widow Hopestill Brown, who died Sept. 21, 1815, in the 89th year of her age.

54 I. In memory of Joseph, son of Timothy and Chloe Mason, who died Sept, 29, 1796, aged 19 years and 2 days.

55 I. Sacred to the memory of John Mason, who departed this life June 17th, 1810, in the 40th year of his age.

Behold and see as you pass by,
As you are now, so once was I,
As I am now, so must you be,
Prepare for death and follow me.

A 55 J. In memory of Julia Cushing, born July 26, 1808 and died June 30, 1829

56 J. (down and broken) In memory of Mrs. Nancy Briggs, wife of Capt. Allen Briggs, who died at Adams Dec. 21, 1818, aged 56.

O, death, thou hast conquered me,
But thy reign shall have an end,
For I know that my Redeemer lives
And in him I trust to deliver me
From the dark prison of the grave.

57 J. Sacred to the memory of Mrs. Chloe Mason, consort of Timothy Mason, who departed this life March 5th, 1812, in the 60th year of her age.

58 J. Timothy Mason, died Dec. 24, 1832, ae. 87.

59 K. Juliett, wife of Luke Denison, died Dec. 23, 1843, in the 38d year of her age.

60 K. Sacred to the memory of Elijah, son of Simeon and Chloe Goff, who departed this life July 20, 1812.

61 K. In memory of Isaac Hathaway, who was born July 29th, 1729 and departed this life December 25th, 1798. (Red Sandstone.)

62 K. In memory of Phœbe, the wife of Isaac Hathaway, who died August 18th, 1785, aged 51 years, and had been the mother of 16 children, 13 of which were living at her death.

Descending from this village of the dead toward the southwest, thence pass around Mount Amos, and overlook the valley in which is the present flourishing village of Cheshire. This village lies in the valley of the Hoosac, and is in that part of the town formerly Lanesborough. There was very early a road following the stream and leading from the center of the County to East Hoosac. Crossing this a road over the foot-hills of Greylock from Lanesborough, and the present village has grown up around the four corners made by the intersection of these roads. When the New Providence Hill was populous and flourishing it is said that there was but a single house where the present village stands.

It is difficult to trace the early settlement of this portion of the town, at least without more time than the present writer

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has been able to devote to the task. The settlers were citizens of a large town the social and political center of which was over the hill to the west. They differed from the most of their fellow-citizens in religious belief; and in the early records of the Six Principle Church and the Second Baptist Church would probably be the richest field for investigation into their names and acts.

Elisha Brown, of Warwick, seems to have been the earliest to remove, his deed of Lot No. 46 in the 2d Division, North range, bearing date Cctober 6, 1768, while Daniel Brown, of Warwick, the more prominent man and largest land-holder bought No. 45 in the following March. John Tibits, also of Warwick, took the North Lot No. 70 in April, 1769, and Abeather Angel, of Scituate, R. I., the Easternmost Lot 63 in Sept., 1771. Thomas Matteson, of Warwick, the West Lot 52 in the 2d Division in May, 1772, and James Barker, of Middletown, R. I., and John Barker of Newport, R. I., brothers, parts of lots 21 and 76, June 9, 1773, and Benjamin Ellis, of Warwick, Lot 41 in February, 1774. In the same section were John Lyon, who came from Fairfield, Ct. in April, 1770, and his son, afterward Dr. John Lyon, of Cheshire, who was born at Danbury, Ct. in 1756, and who must have removed to Berkshire with his father. The son of John Lyon is said to have been one of the Berkshire boys at the battle of Bennington. He lived for many years in the low gambrel roofed house under the great elms at the forks of the road near the crossing of the Kitchen brook in the south part of the present village. James Barker, who had been one of the Court of Assistants in Rhode Island, and was made one of the Justices of Common Pleas in Berkshire soon after his removal to the County, lived on the spot now occupied by the widow of Noble K. Wolcott, just north of Dr. Lyon's. He seems to have been an active man in public affairs, and was one of the early registers of deeds in the Northern Registry District, and the first Town Clerk of Cheshire upon its incorporation as a town. In the Probate office are many wills of his drafting, in a handwriting closely resembling that of the present clerk of the Courts. In his practice of Justice of the Peace and neighborhood counsellor, he seems to have been suc-

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ceeded by his son Ezra to whom he willed his homestead, and who was known to a later generation of Cheshire people as "the old squire." James Barker died in 1796.

John Barker, who came with him from Rhode Island, removed from Cheshire in 1786, with his family and several of neighbors, intending to settle in Killingly, Vermont, but died upon the journey at Woodstock. His family returned to Berkshire. These men were descendants of the James Barker who is named as one of the grantees of the Rhode Island Charter from King Charles II.

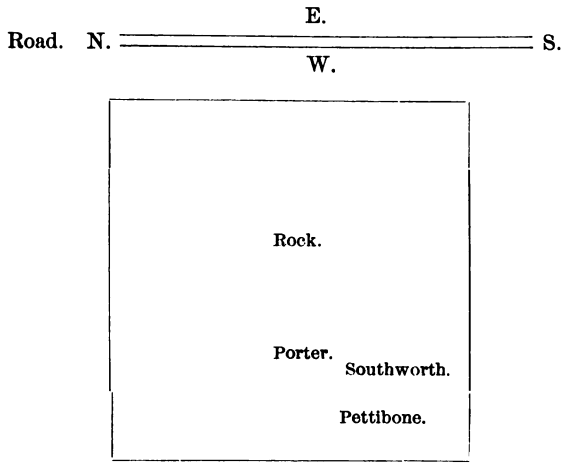
The inventory of the estate of John filed in the Probate Court after the return of the family from Vermont, shows the kind of property which these early settlers carried with them in their removals to new countries.

We have thus sketched, roughly and too hastily some notes of the early settlements and settlers of one of our quiet Berkshire towns, and will close by mentioning yet another of its early burial places.

This one lies almost, or quite in the edge of Lanesborough, on the road which skirts the hills, and overlooks the beautiful lake which now is made to overflow the banks of the Hoosac. A great rock rises in the center of the ground, and noble maples shade it from the sun. It teaches us as do the others we have noticed, that if these old pioneers loved freedom and were devout, they loved beauty also, and made homes for their dead in spots hallowed as well by the outlook and surroundings, as to the use to which they were devoted.

The following is a plan of the ground and a copy of the inscriptions:

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[Old burial ground in Cheshire on the west side of the road from Lanesborough north of Pettibone place, visited and inscriptions copied, May 25, 1879, by JAMES M. BARKER.]

In memory of Mr. Jonathan Pettibone, who died Oct. 16, 1821, in the 92 year of his age.

Dear friends be wise in time to know
The fading state of things below,
Let every moment as it flies
Direct your thoughts above the skies.

In memory of Jonathan Pettibone, who died June 6, 1813, aged 73 years.

Sarah, wife of Amos Pettibone, died Aug. 31, 1847, aged 83 years and 6 months.

Amos Pettibone died Sept. 23, 1850, aged 89 yr's and 6 months.

Daniel Pettibone, died Dec. 26, 1848, ae. 51 yr's.

The dying moment is at hand,
The grace, Oh, Lord, I crave
That I may boast at Thy command,
The victory o'er the grave.

In memory of Pilo Pettibone, who died Feb. 16, 1821, in the 56 year of her age.

In memory of Lucy Pettibone, wife of Philo Pettibone, who departed this life June 22, 1835, in the 65th year of her age.

Laura Potter, wife of Peleg Potter, died June 18th, 1833, in the 38th year of her age.

In memory of Frances Jane, daughter of Joseph and Mary Stevens, who died March 21st, 1821, aged 2 years, 1 month and 8 days.

In memory of Warren Southworth, who died August 13th, 1841, in the 72d year of his age.

In memory of Pamela, wife of Warren Southworth, died Aug. 3, 1826, in the 59th year of her age.

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In memory of Mrs. Louisa Southworth, wife of Mr. Warren Southworth, Esq'r, who died July 28, A. D. 1811, in the 39th year of her age.

In memory of Mrs. Mary Southworth, wife of Mr. Warren Southworth, Esq'r, who died July 1st, A. D. 1814, in the 40th year of her age.

In memory of Miss Mary Southworth, daughter of Mr. Warren and Mrs. Louise Southworth, who died Feb. 7th, 1809, in the 15th year or her age.

Clarissa, wife of Stephen Wheeler, died Oct. 9, 1850, age 64.

I am sad and lonely now, mother,
The world to me seems drear,
For since you died my weary soul
In sorrow lingers here.

Almira E., Dau. of Jacob W. and Mary Wheeler, died Sept. 27, 1850, ae. 15 mos.

Too bright for earth she's gone to heaven.

Lodema, daughter of Phillip P. and Martha Porter, died April 11, 1841, ae. 4 years.

Charles, died April 23, 1838, aged 4 years. Sylvester, died April 27, 1838, aged 5 years. Children of Phillip P. and Martha Porter.

Sumner, son of Phillp P. and Martha Porter, died Oct. 18, 1882, ae. 18 months.

Nelson, son of Phillip P. and Martha Porter, died June 18th. 1866, aged 18 years, 4 ms. and 9 days.

Lucy M., wife of JosephSimmons, died Oct. 23, 1841, ae. 35 y'rs, 5 mos.

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Book of Berkshire.

BY ITS

Historical and Scientific Society.

1890

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BOOK OF BERKSHIRE.

PAPERS

BY ITS

Historical and Scientific Society.

PUBLISHED BY THE SOCIETY.

PITTSFIELD, MASS.
PRESS OF THE SUN PRINTING COMPANY.
1890.

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PREFATORY NOTE.

The members and patrons of the Berkshire Historical and Scientific Society will receive herewith the third number of its principal papers. With the fourth number, whose issue may be expected in about a year, the first volume will be completed; and the separate numbers are and will be so printed and paged, as to be conveniently bound together into volumes, which will bear the general title, Book of Berkshire.

It is thought, that the papers now presented to the public, all of which have been read at the Quarterly meetings of the Society, of which the last held was the Fiftieth, will not fall below in point of interest and importance those heretofore published. Dr. Smith's paper on "Medicine in Berkshire," traverses hitherto unbroken ground; and he kindly promises a future paper continuing the record of the physicians of the County from the year 1800 to a much more recent date.

Lanesborough has the distinction of making the Episcopal Church more prominent in the early time than any other town in the County; and in this point of view, the elaborate and excellent paper, by a clergyman of that Church, printed in the present number, will find a wide and pleasant recognition.

Mr. Canning has been from the first one of the most assiduous and laborious members of our Society. The ripened fruit of long research into the fascinating story of Indian Missions in Stockbridge will be welcomed (and more) by the readers of the present number.

A portion of our County but little known, because hitherto but little investigated, has been illumined by Mr. Beebe in his careful paper, which the Society is now glad to present to the public.

A. L. P.

WILLIAMS COLLEGE, MARCH 4, 1890.

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Medicine in Berkshire.

By Dr. A. M. SMITH, Williamstown.

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MEDICINE IN BERKSHIRE.

At the present time many of the physicians who first came to Berkshire, are known only by name. The record of their birth and death; of their struggles during the early days of the county; of their heroism; of their masterful skill; of that profound love for them and confidence in them begotten by their unselfish devotion to their profession; of these things there is for many no history.

The settlement of Southern Berkshire was from the valley of the Connecticut. "The first road into Berkshire county"—says Mr. Keith,—"is that from Westfield to Sheffield," and the four new townships opened on this road were called No. 1, 2, 3, 4. No. 1, Monterey and Tyringham; No. 2, New Marlboro; No. 3, Sandisfield; No. 4, Becket. "It appears," says the same writer, "that this road was only a path at the time of the grant of townships Nos. 1, 2, 3, 4 in 1735." Still, we have a record of a physician in Sheffield as early as 1743.

Mr. Charles J. Taylor, in a letter to the writer, says, "The first physician in the north Parish of Sheffield, now Great Barrington, of whom I find mention was Deodet Woodbridge of Hartford, Doctor of Physic, as described in a deed of March, 1773. He lived here for a time in that year, but how long I do not know, nor have I any further information about him."

"Doctor *Samuel Breck*, perhaps from Palmer, Mass., purchased a house and land here in 1751, and is supposed to have settled here in that year. Was Parish Assessor in 1752. Married, about Oct., 1762, Mary Strong of Stockbridge. Had a son, John Aaron Breck, baptized Dec. 13, 1763. Doctor Breck died in 1764." (Correspondence of Mr. Taylor.)

Doctor *William Bull* was a native of Westfield, and reputed to be an eminent physician. In 1751 he, with forty-four other persons, petitioned the General Court of Massachusetts "for

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the confirmation of their lands by the occupants," etc. He must then as early as 1751 have been settled in Sheffield. This petition indicates a man of great influence with his neighbors; of great concern that they have to pay such heavy rents to Robert Livingstone, Jr. Esq., "And never like to have the Gospel among them so long as they are Tenants to him," etc., and of that godliness which likes to occupy a good deal of land. We have no further history of him.

"Doctor *Joseph Lee*, from whence unknown," was in Sheffield, now Barrington, in 1761. Dr. Collins of Great Barrington, says, "I am now (1879) residing on premises which have been occupied by physicians for more than a century. Not the same buildings—my house was built of stone in 1851, the year I came here, and stands on a corner in the southern part of the village and has just one acre about it. The first owner was Dr. Joseph Lee, who married, Jan. 1762, Eunice Woodbridge, daughter of Timothy Woodbridge, Esq., of Stockbridge, and occupied these premises in 1762, and died March 6, 1764, aged 27 years. Dr. William Whiting occupied the same place 1765 and died 1772. Dr. Samuel Barstow, father-in-law of the late Increase Sumner, Esq., occupied the premises in 1808, died in 1813. So you see I am the fourth medical man on the premises. The old house was moved off about thirty years ago."

"Doctor *Samuel Lee*, said to have been from Lyme, Conn., was here in 1765, bought a house and land here Jan., 1765, the same which, soon after, he sold to the County for a jail house, and for the accommodations of a jail. He was licensed as an Innkeeper April, 1765, kept the jail house and was also apparently keeper of the jail. He removed from town about 1768, to Salisbury, Conn." (Correspondence.)

"Doctor *William Whiting* was a son of Lieut. Col. William Whiting of Bozrah, Conn., born April 8, 1730. He studied medicine with Dr. John Buckely of Colchester, Conn., became a physician and resided for a time in Hartford. By the death of Dr. Joseph Lee and Dr. Samuel Breck, both of which occurred in 1764, a vacancy was made, and it is probable that to fill the vacancy was the object of Dr. Whitney's removal to

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Barrington. His first appearance there was in March, 1765. He located in the house previously built and occupied by Dr. Joseph Lee. He united tavern keeping with his professional business, He remained on that place until 1773, when he built in the center of the village a house still standing, though removed from its former site. He soon became prominent in town affairs, was often moderator of the town meetings, held the office of selectman repeatedly, and in 1776 and '78 was a member of the Committee of Safety. At the breaking out of the war, he espoused the cause of the colonies—was active and patriotic. He was a member of the Provincial Congress of the province '74–5 and 6, where he served on important committees. Throughout the war he seems to have exerted a wholesome influence in town, and his record in that period is very commendable. He was a Justice of the Peace during the Revolution, and his commission issued under the reign of George the Third, was one of those altered by the State Council, July 8, 1776, to correspond with the changed status of political affairs. From 1781 to '87 he was one of the Judges of the Court of Common Pleas for Berkshire, and as such, was compelled with other of the Judges, by the mob of Shay's men, in 1786, to sign a paper agreeing to hold no more courts until the State Constitution should be reformed or revised. His course in the Shay's troubles was less commendable and patriotic than in the Revolution. It was such as brought upon him the dislike and displeasure of the friends of law and order. And in the result of the conflicts of that time, he was among the number fined and sentenced to imprisonment and to sign bonds to keep the peace. His offence seems to have consisted in "seditious words and practices." He left a reputation of a skillful physician and surgeon and appears to have had an extensive practice. He died 1792, Dec. 8th, aged 62 years." (C. J. Taylor, correspondence.)

"Doctor *John Budd*, said to have been from New Bedford, and also reputed to have been a lieutenant in the service at the capture of Burgoyne, probably resided in Barrington as early as May, 1780. He was a driving, active fellow—a "high flyer,"—and attained a large practice. He died in 1804 at the age of 54." (Taylor.)

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"Doctor *Isaac Baldwin*,—a genial man with a wooden leg, —came here (Barrington) from Waterbury, Conn., in 1804, in his 59th year." (Taylor.)

"Doctor *Benjamin Rogers*, from the vicinity of Lebanon, Conn., came here (Barrington) in or about 1800, engaged in practice probably as early as 1812. He was a fine, gentlemanly man, of prepossessing appearance, and took some interest in political affairs. He removed to Hartford where he died about 1836." (Taylor.)

"Doctor *Samuel Barstow*, son of Seth Barstow, of Sharon, Conn., came here (Barrington) about 1808, and engaged in practice with his brother, *Gamaliel H. Barstow*. Samuel was a democratic politician, and was a fine supporter of the right of his country, a member of the State Senate in 1812. He died in Barrington at the age of 36, in 1813, June 26th, of an affliction of liver and stomach; bore his long sickness with calm resignation, and died in hope, greatly lamented. Gamaliel removed to Broome county, N. Y.; was a member of the New York State Senate, State Treasurer of New York, and a member of Congress." (Taylor.)

Doctor *Thomas Bolton*, Doctor *Thomas Drake*, Doctor *Alvin Wheeler* were also in Barrington sixty years ago, respecting whom little is known.

Doctor *Nathaniel Downing* was one of the earliest physicians of Sheffield, but there is no further knowledge of him.

Of Doctor *Samuel Barnard*, a native of Deerfield, and a graduate of Yale College in 1759, Dr. Peck says:—"I only know by tradition that he practiced here (Sheffield), and was the town clerk for many years, and I infer, therefore, that he was quite respectable as a physician and as a member of society." Dr. Barnard was one of the five of the committee appointed at a congress of deputies of the several towns within the county, convened at Stockbridge, on Wednesday July 6, 1774, to take into consideration and report the draught of an agreement to be recommended to the towns in this county for the non-consumption of British manufactures, and from this circumstance we may conclude that Dr. Barnard not only stood high in the confidence of his townsmen, but also that among his colleagues

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chosen as deputies from the towns, he was reckoned upon as a man of firmness and integrity."

Dr. Oliver Peck, writing of the Sheffield physicians, says: "Dr. *Sylvester Barnard* was a nephew of Dr. Samuel, and practiced here at one time extensively. He was a native of Northampton. He died in 1817, at the age of 59."

"Doctor *Asa Hillyer* was a native of Granby, Conn."

"Doctor *William Buel*, a native of Litchfield, Conn.," says Dr. Peck: "I well knew. He practiced here (Sheffield) extensively for about twenty years, and removed to Litchfield in 1815. I had a high opinion of Dr. Buel. He was well informed in his profession, and his moral and christian character stood with me and the public at a very high point; he was the grandfather of Gen. William B. Franklin, U. S. army. Dr. Buel died in Litchfield about twenty years ago (1859.)"

"Doctor *Asahel Bennett*, born and educated in Sheffield, had but little practice, and removed to Binghamgton, N. Y." (Peck.)

"Doctor John E. Laffargue, a native of Nantes, Lower Loire, France, says Dr. Peck, I well knew. I have been engaged with him many times in practice; he was well informed in his profession; a thorough Frenchman; a gentleman in his manners, with some of his native peculiarities, with an unblemished moral character. His practice was limited, and he moved to San Domingo where he lost his property, and nearly his life in the negro insurrection in 1791. He died here (Sheffield) many years since, aged about 70 (1879.)"

"Doctor *Nathaniel Preston* was a very respectable man in his moral character; of good mental abilities, but deficient in education; never practiced to any extent and died here (Sheffield) in 1825."

"Doctor *F. R. Kellogg* was a native of Sheffield, and practiced here and in Egremont during his life, with the exception of about ten years, which he spent in mercantile pursuits in Erie, Pa., in which he was unfortunate. He died in Sheffield 1877, nearly 80 years of age."

"Doctor *Ithamer H. Smith*, a native of Sheffield, did not reside many years in town. He died in Canaan, Conn., age about 80."

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A kinsman of Doctor *John Delamater*, (Dr. Peck, Sheffield,) thus writes of him: "He was a native of Florida, N. Y., born about 1789; studied with his uncle, Dr. Russell Dow, of Chatham, N. Y., and attended lectures in the College of Physicians and Surgeons, New York; did not take a degree, such an article as a diploma of M. D. was not thought of in those days (1806–8); settled at first at Mendon, N. Y. He was always rather moveable, and verified the old adage, 'A rolling stone gathers no moss;' was in Albany for a time, and came here in 1815, and remained here 'till '25, then he removed to Pittsfield, and was a professor in Medical Institute, Fairfield, N. Y.; Medical School, Pittsfield; Brunswick, Me.; Cleveland, Ohio, and where else I do not recollect. When approaching 80 years of age he proposed to go to some small place where living was less expensive, but his medical brethren made provision for him and raised about $1200. Died in East Cleveland about 80 years ago. He was not learned outside his profession, but in medical matters was indeed *learned*; he had an acute and discriminating mind in his profession, very enthusiastic, of great facility in the expression of his ideas. His christian character was above reproach; his charity unbounded, which was the chief cause of his poverty."

The notice of physicians practicing in Otis which follows, is from Mr. George A. Shepard.

"Doctor *Eliphalet Colt*, one of the first practicing physicians, came from Harwinton, Conn., in 1795. He settled in that part of Otis then known as London."

"Doctor *Edmund Bancroft* was among the early settlers and practiced successfully for many years."

"Doctor *White G. Spencer* and Doctor *Adonijah White* practiced for a time, but how long am unable to learn."

"Doctor *Eber West* was a leading physician for a number of years and was very skilful."

"Doctor *Watson Sumner*, brother of Increase Sumner, practiced about 1820, very successfully."

"Doctor *William Baird* practiced many years; stood quite high in his profession; was noted for his literary abilities, and lectured occasionally on scientific subjects."

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"Doctor *Charles H. Little* was a practicing physician early in the settlement of the town. He was from Middlefield, Mass."

"Doctor *Wareham L. Fitch* was in practice in Otis some fifty years since (1830.)"

Mr. Shepard in writing of Sandisfield physicians, says, "In respect to many of the physicians I could obtain no date as to time of settlement, leaving, birth, death, or time remaining in practice in the respective towns. Our records furnish no clue. The older ones were not born in this town."

"Doctor *Jabez Holden* was the first physician settled in this town of whom we have any account. He was one of the original proprietors; a man prominent in town affairs, as appears by the records, but no further information can be obtained as to his medical career."

"Doctor *Jeremiah Morrison* was one of the earliest practicing physicians, and came here soon after the settlement of the town commenced, but no knowledge is obtained as to the length of time he practiced or when he died."

"Doctor —— *Hamilton* came from Connecticut and practiced a short time." No further history.

"Doctor *John Hawley* settled in the north part of the town on what is known as Beach Plain. I think he also resided in the district of Southfield for a time, for I find his name on their records. He was among the first settlers."

"Doctor *Amos Smith* was settled in the district of Southfield, was one of the leading men, and must have been one of the early settlers as his first child was born in 1773. He had a family of fourteen children! five girls and nine boys!! He must have had considerable practice to support them all, but, he had quite a large farm."

"Doctor *Reuben Buckman* was in practice in this town at the same time that Dr. Smith was practicing in Southfield. His first child was born in 1778. He was eccentric, not popular, practice limited."

"Doctor *Robert King* was the son and fifth child of Dr. Robert King of Blandford, Mass., who was born in Cork, Ireland, 1744. He was lieutenant in a squadron of cavalry in the 1st

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Brigade, 9th Division of Massachusetts Volunteers in 1808; made captain in 1812. He stood high as a physician and surgeon, and had an extensive ride. He removed to Ohio where he died June 29, 1851."

"Doctor *Erastus Beach* was born in Goshen, Conn. He commenced teaching school when sixteen years old. After twenty-one, he settled and practiced medicine and became the leading physician in Sandisfield."

"He was a man of good judgment, a skillful practitioner, a man prominent in town affairs, He was clear-headed and a man of nerve. During his early practice, returning home at midnight, he passed the central burying-ground. While passing he thought he saw something in the figure of a person—but ghostly white—moving about. He stopped his horse to make sure it was no deception, and being assured there was none, he resolved to solve the mystery. Hitching his horse he proceeded to investigate. As he approached, he saw it move, but intent on solving the mystery, he faltered not. Was it a spectre or some tangible being? He found the widow of Rev. Eliazer Storr's, who had deceased a short time previously, wandering in her night dress, in a somnambulistic condition, and hovering over the grave of her deceased husband."

"Doctor *Ebenezer Balch*, a contemporary of Dr. Beach, was from Plattsburg, N. Y. He studied with the Dr. Brewster of Becket.

"He was exceedindly plain and blunt in speech, making use of many quaint and ludicrous expressions. He indulged at times somewhat freely in alcoholic beverages, but was careful and guarded when attending those seriously sick, and was a very cautious practitioner. He excelled in compounding medicines. He died Feb. 19, 1851, aged 68." (Geo. A. Shepard.)

Of Doctor John Hulbut, or Hurlbut as he spelled it, of Alford, Mr. E. C. Ticknor says, "We know next to nothing. We gather—that in 1773, soon after the incorporation of this town, at the first meeting in March he was elected Town Clerk and also one of the Selectmen; filled at times various town offices, was representative to the General Court and received the appointment of Justice of the Peace, which was revoked because

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he was a Shay's man. It is understood that he received a classic education at Yale. He married a Miss Hamlin, the mother of a numerous family of children, among whom was the late Hon. John W. Hulbut of Pittsfield, who represented this district in Congress one term."

He was the only physician in town for a long period. He was one of the first members of the District Society. He died June, 1815, at the age of 85 years."

"Doctor *Forward Barnum*, born in Danbury, Conn., was the son of Stephen Barnum, who participated in the seige of Yorktown at the capture of Cornwallis. Dr. Barnum came to this town (Alford) about 1800. He received only an English education, studied medicine with Dr. Burghardt of Richmond, and became the successor of Dr. Hurlbut not long after his death. Dr. B. died 1828, age 38." (Ticknor.)

Of the New Marlboro early physicians we know next to nothing.

Doctor *Elihu Wright*, Dr. *Ebenezer Parish.*

Doctor *Benjamin Smith* was one of the founders of the Medical Association in 1787, but was the minority of one who refused to sign the rules, and we hear nothing more from him.

Doctor *Elijah Catlin* was admitted to practice by the Censors of the Medical Association. He "has exhibited his Proficiency in the several branches of Physical Knowledge to Satisfaction, is, therefore, hereby recommended to the Publick, as duly qualified, by a regular Education, to enter upon the duties of the Profession. Dated at Pittsfield, this Eighth Day of January, 1788."

Doctors *Jacob Hoit* and *Reuben Buckman* were admitted at the same time.

Doctor *Catlin* died June 5, 1823, aged 61 years.

Doctor *Gilbert Smith* died about 1804.

Doctor *Edmund C. Peet* died May 6, 1828, age 44.

The earliest physician of Becket was Doctor *O. Brewster.*

The following sketch of his life is from the "Panoplist" for Aug. 1812:

"Doctor *Oliver Brewster* of Becket, was born at Lebanon, Conn., April 2, 1760. A lineal descendant of the pilgrims of

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the Mayflower. At a very early age he obtained his profession and was employed as a surgeon in the American army, in a regiment from Berkshire under Col. John Brown of Pittsfield, in the valley of the Mohawk. On the morning before the action at Herkimer, he was breakfasting with some officers of the regiment to which he belonged. The colonel observing the company to eat but little began to reproach them with cowardice. He said 'These fellows, Brewster, have got lead in their stomachs. Why! the battle will not last more than five minutes, and you can all of you live in hell so long.' They went immediately into action, when in less than five minutes the colonel fell and Dr. Brewster was called just in time to see him expire."

"His labors in his profession were indefatigably faithful and successful. In most instances, particularly in acute diseases, his practice was eminently successful. Beneficence was a well-known trait in his character. This was particularly experienced by his patients to whom, when poor, he was not only a physician, but a father, relieving their wants to the extent of his ability."

"His professional charges were remarkably moderate and his collections of them from persons of humble means—if collected at all—was in the most favorable way possible. His worldly prosperity was due to his industry and economy of time."

"In his family his fidelity as a christian father was remarkable and exemplary."

"Decision and determination were indeed characteristics of the man."

"He stood as a pillar in the church in which he was deacon. Religion was to him a delight, not a burden; it abounded in him, and in mixed companies his conversation upon it possessed that readiness and force which manifested his intimate acquaintance, both with its theory and spirit. Feb. 15, 1812, he was visiting a very sick lady in imminent danger. Walking the room in deep anxiety, 'I know not,' said he, 'what more we can do, but we must all pray for her, and pray for ourselves.' He was immediately seized with an apoplectic attack, losing all consciousness, in which state he lay for six hours,

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when he died in the harness and in the fullness and richness of his manhood."

"The next road (second) through Berkshire was probably along the Deerfield valley, over the Hoosic mountain, past Fort Massachusetts, through Williamstown, etc. Fort Massachusetts being built about 1744, a road or trail was probably in use then." (Keith.)

The following sketch is from the pen of Dr. Stephen W. Williams, the grandson of Dr. Thomas Williams, whose life and work is of historic interest to this County.

"Doctor *Thomas Williams*, was second son of Col. Ephraim Williams of Stockbridge, who was of the third generation in lineal descent from M. Robert Williams, who landed at Boston and settled in Roxbury, Mass., in 1630, ten years after the landing of the pilgrims on the rock at Plymouth, and eight years after the first settlement of Boston. Thomas was born at Newton, Mass., April 1, 1718. He received the honorary degree of Master of Arts from Yale College about the year 1737, and studied the profession with Dr. Wheat of Boston. (In those days such a thing as a medical degree was not known in this state.) He settled at Deerfield as a physician and surgeon about the year 1739, and was held in great estimation by the government, not alone as a physician and surgeon, but as a man of of science.

So, in the projected expedition against Canada, in the French war of 1743, he was appointed surgeon in the army, afterwards surgeon of the chain of forts extending from Fort Dummer, at Vernon in Vermont, to Fort Massachusetts at Adams. Dr. Williams was often in great peril, for he was frequently obliged to pass these forts. It is related of him that a day or two before the capitulation of Fort Massachusetts, which happened on the 20th of August, 1746, he obtained permission of the commandant of the garrison to return to Deerfield. At a little distance from the fort he, with thirteen attendants, passed through a company of hostile Indians on each side of the path, and very near, yet they let him pass unmolested for fear, probably, of alarming the garrison by firing. He was at Deerfield

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at the Barrs fight, so-called, a few days afterward and dressed the wounded.

In the war or 1755 he was surgeon in the army under Sir William Johnson at Lake George. And, in the encampment at the head of Lake George, four miles from the scene of action, on the bloody morning scout, Sept. 8, 1755, received the news of the death of his brother, Col. Ephraim Williams, the founder of Williams College. On the attack of Dieskau's troops upon the encampment the same day, constantly exposed to the fire of the enemy, he was incessantly administering to the necessities of the wounded, and dressed the wound of Dieskau, who was taken prisoner.

His practice was very arduous, as his ride was very extensive, he being the only surgeon in this part of the country. The old county of Hampshire then included the county of Berkshire, and Dr. Pynchon of Springfield, and Dr. Mather of Northampton, were his contemporaries, who, together with himself, were the principal physicians. He was often called into the states of Vermont and New Hampshire. He kept himself supplied with the most approved European authors and read extensively. In addition to his duties as physician and surgeon, he held the office of Justice of the Peace under the Crown; also that of Judge of the Court of Common Pleas and of Probate. He was also many years Town Clerk. He also educated many young men as physicians, who became eminent and useful.

He was a firm believer in the truth of the doctrines of the Christian religion, was a member of Rev. Jonathan Ashley's church and his devoted friend. He was always spoken of with great respect and love by those who knew him.

His sickness was consumption, from a severe cold caught in his professional duties, causing his death on the 28th of September, 1775, in the 58th year of his age.

"Doctor *Elisha Lee Allen*, Pittsfield, son of Rev. Thomas Allen, born 1783, died at Pas Christian, Louisiana, Sept. 5, 1817, falling a victim to his conscientious and zealous performance of duty in attending upon soldiers' suffering from yellow fever. He was assistant surgeon of the 21st, and in

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1815, when the army was reduced to a peace basis, was retained as surgeon's mate.

Another surgeon's mate and worthy of mention is Dr. Perez Marsh, the son of Capt. Job. Marsh, born at Hadley, Oct. 25, 1729, and a Yale graduate in 1748. He was a physician and surgeon's mate in the regiment of Col. Ephraim Williams, 1755. Between that and 1761, he settled at Ashuelot Equivalent (Dalton.) His further judicial history is given by Mr. H. Taft, Esq., in his paper, "Judicial History of Berkshire."

The history of medicine would be very incomplete without that of the "Medical Association," which was formed in 1787.

"COMMONWEALTH OF MASSACHUSETTS,

In the year of our Lord, 1781.

AN ACT, *To incorporate Certain physicians, by the name of the Massachusetts Medical Society.*"

This was enacted and approved by John Hancock.

Among the names of physicians thus incorporated we find the name of William Whiting of Great Barrington.

In Oct., 1785, the parent society appointed Dr. Sargeant and Dr. Partridge a committee in this county "for the purpose of encouraging the communications of all important or extraordinary cases that may occur in the practice of the Medical Art, and for this purpose to meet, correspond and communicate with any individuals or any Association of Physicians that have been or may be formed in their respective counties and make a report from time to time of their doings to this society as occasion may require." But, as we may presume, notwithstanding the efforts and solicitations of this committee, and earnest men they were, the meeting for the formation of an association did not occur until Jan. 16, 1787, at Stockbridge.

The morning of Jan. 16, 1787, was cold and clear. It need to have been, for the physicians of Berkshire were summoned to meet on that day at Stockbridge. In obedience to the call William Whiting, John Budd and Samuel Baldwin started from Barrington; James Cowdrey and Amos Smith from Sandisfield; Gideon Thompson from Lee; Jacob Kingsbury from Tyringham; Oliver Brewster from Becket; Joseph Clark from Richmond; Hezekiah Clark from Lanesboro'; Eldad Lewis

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from Lenox; John Hurlbut from Alford, and David Church.

Through the dense woods, sparkling, as their branches hung with silver crystals, were lit by the morning sun, over the deep drifts which the storm had piled in fantastic heaps around, plodding their way with stout, resolute hearts, on horseback, they came from the various points of compass, treading their way to the house of one Mrs. Bingham, of Stockbridge. Drs. Sargeant and Partridge were there to meet them. This meeting had been anticipated for more than a year.

These grave and revered seignors, when they had thoroughly warmed themselves at the deep fire-place filled with blazing logs, and had discussed a goodly quantity of mulled toddy, earnestly discussed the potentous event which this day commemorates.

It was mid-winter, hard and cold. Would it be possible with the social storm added, for the infant to survive. But there are certain events which will happen whether or no, and really before these gray haired sires were ready the child was born. Anglo-Saxon in origin, moulded from the tough fibre of Puritan stock this fair and lusty infant gave such vigorous manifestations of a determination to surmount all the diseases and obstacles which lie in the path of infantile life, that the attending physicians put aside their fond fears and christened the baby "Medical Association." The history of this creation whose paternity was the Massachusetts Medical Society, for somewhat more than a year before Drs. Sargeant and Partridge had been appointed a committee "to form an association for the purpose of observing and communicating those things which may be for the improvement of the art of physick, and of encouraging a spirit of union with those of the Faculty, and of rendering the Faculty more respectable"—this history from then till now may be conveniently divided into four periods.

1st. That from Jan. 16, 1787, to Jan. 8, 1788.

2d. That from Nov. 12, 1794, to Jan. 7, 1796.

3d. That from May 4, 1720, to Sept. 1837.

4th. That from March 2, 1842, to the present time.

In this first period, or formative stage, none of the fifteen physicians were north of Lanesboro. The force of cohesion

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first exerted itself and the organization was effected with the choice of Dr. William Whiting president, and Dr. Oliver Partridge secretary. They then chose a committee to select such laws for the best method of securing this union, *i. e.*, Drs. Whiting, Sargeant, Lewis, Hurlbut and Partridge, and as would further the three objects clearly set forth:

1st. "The purpose of observing and communicating those things which may be for the improvement of the art of physick."

2d. "The encouraging a spirit of union with those of the Faculty."

3d. "The rendering the Faculty more respectable."

The interim between Jan. 16th and May 1st, the time to which the meeting was adjourned, was politically a stormy one, and when May 1st seven met, they were a forlorn band.

Why? Feb. 27, a little over a month since the triumphant consolidation, history says, "a party of men halted at the public house then kept by Mrs. Bingham," no doubt helping themselves to a goodly portion of that which Falstaff so highly praised as creative of valor; then they proceeded to the house of Dr. Sargeant and took as prisoners Drs. Sargeant and Partridge, and the medical students, Hopkins and Catlin, and, 'mirabile dictu,' stole Mercy Scott's silver shoe buckles." That was what's the matter. Some dastardly one hoss shay so stooped to conquer that he took Mercy's shoe buckles, silver at that.

We can't wonder this second meeting of seven was profoundly disturbed, and could only say, "whereas the tumults of the times are so great" and they came near saying, as to lead some dastardly wretch to steal Mercy Scott's silver shoe buckles, but they turned it off and said, "as to prevent a meeting. We agree to adjourn and come back on the 12th of June."

And they did, and more, for in response to the urgent solicitations of their secretary fourteen were present at the third meeting, Drs. Timothy Childs of Pittsfield, and Asahel Wright of Windsor, among them.

It requires but little imagination to picture these enthusiasts

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gathered for the purpose of improving the art of physic and encouraging a spirit of union, discussing with zeal the tough cases in their practice and with greater warmth the social tumult which had upheaved the foundations of society making prisoners of Sargeant and Claflin, stealing Mercy's shoe buckles, overthrowing the altars of justice, setting friend against friend, household against household, gathering around their appointed orator, Dr. Eldad Lewis, listening to his scholarly and noble address with rapt attention.

Hear him: "A society of physicians united upon liberal principles, offers a fine opportunity for improvement from the communications of the several members. Important incidents recurring in private practice will by this means be rescued from oblivion, talents will be stimulated to exercise which otherwise might have lain dormant and useless, as there will be the greatest and most noble excitement to a laudable emulation and industry."

In speaking of the "splendor and dignity" of the profession in other counties, he says, "This great and desirable purpose can never be obtained until all those low and disageeeable ideas of rivalship that have hitherto actuated physicians be discarded and sentiments more liberal and philanthropic be adopted:—the general prosperity of the whole can never be obtained but by the united efforts of all the the parts, so long as we are actuated by the meanness of jealously and opposition to each other the Faculty will be subjected to every species of vexation and contempt."

As we listen we are forcibly struck with the wording of the vote we have noticed, at the formation of the society, showing clearly who was the prime spirit in the Association.

Rule 8. "All decent familiarity be allowed in said meetings in conversing on physical subjects, and no inadvertance or misapprehension of any matter through inattention be made a subject of ridicule, but shall be corrected with that lenity which becometh friends." This rule takes us back to that part of the address, which says, "while in this country there are no methods of education but the fortuitous instruction of private gentlemen and those often the most worthless and unlearned."

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He evidently was thinking that the stream would be no better than the fountain whence it flows.

Rule 6th smacks strongly of the old puritan whack.

"Any person residing within the limits of this county, and pretending to practice physic and shall refuse after due notification to become a member by attending the meetings and subscribing the rules, he shall be treated with entire neglect by all that are members, in medical matters." These rules were signed by thirteen of the fourteen present. Benjamin Smith of New Marlboro, was the minority of one. How resolute in his defiance he must have been to have called down on his devoted head the contempt and "neglect" of his thirteen professional brethren.

1st. The first meeting was Jan. 16th, not June. *Fifteen* were present at that meeting, including Hezekiah Clark from Lanesboro, *north* of Pittsfield.

2d. The second meeting was in May. Seven physicians present.

3d. The third meeting was June 12th. Fourteen physicians present, at which time rules were presented and signed by thirteen of the fourteen physicians present. (See Society Record.)

We give a sketch of the Secretary of the Association, Dr. Partridge.

"Doctor *Oliver Partridge* was born April 26, 1751, in Hatfield, and studied medicine there, and removed to Stockbridge in 1771. He began the active practice of his profession in 1773 and died in July, 1848. He had lived in one house seventy-seven years, and had been in the profession seventy-five years. Throughout this long period he was engaged in the study and practice of medicine. He was a careful observer of nature, a student of botany and interested in the study of the medicinal plants of this country. He even engaged in a public discussion of the merits of some of our indigenous plants with Dr. Thatcher of

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Note of correction.—In the History of Pittsfield, 2d Vol., occurs this statement: "In June, 1787, fifteen physicians all from towns south of Pittsfield met at Stockbridge for the purpose of forming (such) a society; but the "tumults of the times (the Shay's Rebellion) prevented any further action, except the choice of officers, until the 12th of June, when articles of association and rules were drawn up and signed by fourteen physicians." This is an erroneous statement.

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Plymouth, after they were both past the age of four-score. And even when he was more than ninety-five years old he corresponded with an eminent physician concerning a case of some doubt. He was particularly skillful in chronic complaints and in detecting the diseases of children.

It is said that he was with the volunteers who marched to the battle of Bennington, or had hurried on before them, and he often related that during the busy scenes that followed the battle he noticed and spoke of the blood upon the sleeve of Capt. Stoddard.

In Sept., 1784, a vote was passed which gave to Dr. Partridge the liberty of erecting at his own expense a "high pew," so-called, over the entrance doors of the gallery to be used by him as he pleased during his residence in the town, except so much of it as should be occupied by the tything men."

His mind held out to the last. "Only four weeks before his death his deposition was taken by one of his lawyers, and his memory was so accurate that he would not sign it until it was altered to conform exactly to what he had told the party some months previous."

"Thus with quiet diligence he passed more than three-quarters of a century in the cure of disease and the study of natural history, possessing always the love and confidence of his fellow men, and died after having enjoyed more happiness than falls to the common lot of man." (History Stockbridge.)

The history of Dr. Lewis is very imperfect.

Doctor *Eldad Lewis* of Lenox, was one of the founders of the Berkshire Medical Society, and the first orator delivering an ornate and quite lengthy paper. The tone of this, the first literary production of the society, was very high.

This is his introduction:

"*Mr. President and Gentlemen of the Association:*—Having long lamented the many disadvantages under which the Faculty have labored in America, it gives me the highest satisfaction to perceive the gloom which has hitherto been an inseperable bar to all improvements to be dispersing and that the light of true science and rational knowledge begins to illuminate our hemisphere.

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I have exerted myself for years to procure its establishment, and nothing shall in future be neglected, that lies within my power to raise it to the highest degree of usefulness and respectability."

This was in 1787. I have been unable to ascertain the facts of his history, only that he was a man of very great ability and influence in the county in his day. He removed from Lenox and resided in the latter years of his life in the state of New York.

Mr. Stanly, Lenox, says, "With regard to Dr. Eldad Lewis, I am surprised at the incompleteness of my own knowledge of his history, having had considerable acquaintance with him. That a man who resided here for more than a quarter of a century—a magistrate, taking an important part in public affairs—an active member of the Congregational church, deputed to attend ecclesiastical councils—one of the foremost in establishing our first Town Library—publishing in this town a political campaign paper, one of the earliest papers printed in the county,—one of the founders of our Academy and one of its earliest trustees—a good classical scholar, an elegant and forcible writer, a thorough medical student and writer of medical essays and successful practioner—and, that before two generations have passed, no one here can tell when or where he was born, and no one knows when or where he was buried, any more than they know where Moses was buried, seems remarkable. A man rendering such services to a community ought not so soon to pass out of memory, and with the materials we have, I trust a more complete account of him may be obtained, but it may require considerable correspondence and of course take time to accomplish it.

He was here as early as 1788, and removed from the town about 1820."

"Doctor *Erastus Sergeant* of Stockbridge, was the eldest son of the Rev. Erastus Sergeant, the first minister of Stockbridge, the missionary to the Housatonnuc Indians there, and one of the very first white settlers in that town. It is believed that Dr. Sargeant was the first white male child born in Stockbridge, in the year 1742.

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He was fitted for college by his father, entered Princeton, remained two or three years but did not graduate there. He studied medicine with Dr. Thomas Williams of Deerfield, with whom he studied the usual period of two years, and commenced the practice of physic and surgery at Stockbridge about 1746, and immediately established a fine business. He was much relied upon as councillor and in difficult cases was the last resort. He was a most excellent surgeon and performed nearly all the capital operations in his circle of practice, which extended over a diameter of thirty miles, and was considered to be very successful in his operations, even in cases which were considered to be desperate.

He educated several students who became eminent practioners.

He was elected a member of the Massachusetts Medical Society in 1785, and was a member twenty-nine years, in which period he was often chosen as Counsellor." (Williams' Medical Biography.)

Dr. Partridge observes, "He was endowed with a judgment and skill in his profession, was sedate, with a large share of christian grace, and he was truly the beloved physician. It was said of him that no one ever spoke ill of him from his youth up."

In "History of Stockbridge" is this note: "During the summer of 1776 a regiment from Berkshire proceeded to Ticonderoga, and as Dr. Erastus Sergeant was one summer at Ticonderoga under Capt. Cook of Curtisville, and his son remembers to have seen the muster roll among his father's papers, the probability is that he was orderly sergeant in the company." So it reads, but, as he had been in practice of medicine and surgery twelve years, there is some doubt whether he exercised the office of orderly sergeant.

In Shay's rebellion his house was visited and they took as prisoners Drs. Sergeant, Partridge and Catlin.

Dr. Sergeant was tall, erect and spare in flesh. The latter period of his life he had pulmonary disease, and Nov. 14, 1814, while sitting at the dinner table he was attacked with a fit of

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coughing, succeeded by such a violent hemorrhage, that it speedily terminated his life at the age of 72 years.

"Doctor *Erastus Sergeant, Jr.*, son of Dr. Erastus Sergeant of Stockbridge, was born at Stockbridge, 1772, graduated at Dartmouth College 1792, and settled in Lee in 1794. He was a genial, well-informed man, a skillful physician and had an extensive practice. He died in Lee in 1832."

"*John Crocker* was from Barnstable, a graduate of Harvard, and early settled in Richmond. He was small in size and stature and had what is not uncommon to such men rather an irritable disposition which, no doubt, detracted much from his popularity and made his practice very limited. He died where the most of long life had been spent in 1815, at the age of 95 years.

Of these physicians who attended the first meeting no history has been found. Dr. David Church, Dr. Samuel Baldwin, Dr. Jabez Cowdrey of Sandisfield, Dr. Jacob Kingsbury of Tyringham. Dr. Gideon Thompson of Lee, was the first physician in Lee. He was a native of Goshen, Conn., practiced there only a few years, and removed to Galway, N. Y.

Of those attending the second meeting, Dr. Thaddeus Thompson was from Lenox; Drs. Joseph Brewster and Ephraim Durham have no history.

Of the new members at the third meeting were Drs. Timothy Childs, Asahel Wright, John Wright, Lyman Norton, Samuel Frisbie. The three latter have no history.

These earnest men said: "Notwithstanding the present discouragements to continue to associate and not dissolve,"—so January 8, 1788, they met and began work. They admitted Jonathan Lee of Pittsfield, an assistant of Dr. T. Childs in the army, and Ephraim Durwin. The censors examined and passed Elijah Catlin, Reuben Buckman and Jacob Hoit. They agreed to meet in June in Stockbridge, "but the rebellion proceeded," says the Journal, "so rapidly to a crisis," that our infant prodigy took refuge in the wilderness, and was heard of no more till the latter part of '94.

It is not difficult to see what were the causes which drew the mourning lines on the journal at the end of the first period.

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Considering that the usual place of meeting was the public house, also the social custom of the time for drinking, it would seem impossible in this turmoil of Shay's rebellion to have kept discussions of it and rancor engendered by it, from mingling in the business of the hour. In addition to this was the difficulty of travel, and also that each of these physicians practiced over a wide stretch of territory. These factors were sufficient to quell the ardor and high ideal of these representative men.

Doctor *Joseph Clark* of Richmond, and one of its earliest physicians, as also one of the fifteen at the first meeting of the association of Berkshire physicians, was from Springfield. He was a very successful practioner and a man of great influence in the affairs of the community. After residing for a few years in Richmond he was solicited by friends in Vermont to remove to that state. After removing there he had a long and successful practice. The year of his death is not known.

"Doctor *Timothy Childs* was one of the leading patriots of Pittsfield in the Revolution. His father was Capt. Timothy Childs, who led a company of minute men from Deerfield on receiving the news of the battle of Lexington, at the same time that Dr. Timothy was marching as lieutenant with a similar corps from Pittsfield. Dr. Childs was born at Deerfield in 1748, entered Harvard in 1764, but did not graduate. He studied medicine in his native town with Dr. Thomas Williams and established himself in practice in Pittsfield in 1771. This young physician was a valuable accession to the whigs. He soon won popularity and influence, proved himself an effective speaker, and by the rich qualities of mind and heart, as well as by the contagion of his youthful zeal, gave a new impulse to the cause of independence which he espoused.

In 1774, August 15th, he and John Strong drew up the petition of the inhabitants of the town of Pittsfield to the "Hon. old court, not to transact any business this present term," which, not admitting a refusal, resulted in the suppression forever of the courts of law under royal commission in Berkshire.

In the spring '74, he asked permission to "set up inoculation in Pittsfield." The town meeting of '75 denied him permission but granted it in '76, but with hesitancy and embarassing con-

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ditions." This circumstances speaks for the boldness and push of this young doctor, for the first inoculating hospitals in the state were only opened in 1764 in the vicinity of Boston, and in '76 William Aspinwall and Samuel Hayward prepared at Brooklin—probably on account of the appearance of small-pox at Cambridge in '75—for private inoculation, and it required high courage thus early in this county to face the danger and unpopularity of this measure.

In the winter of '74 and 5 he was one of the committee of "instruction, inspection and correspondence."

Dr. Childs first marched as one of its lieutenants in a company of minute men composed of the flower of Pittsfield and Richmond April 22, '74, but was soon detailed as surgeon; afterwards appointed regimental surgeon with Dr. Jonathan Lee of Pittsfield, who was afterwards surgeon, as his assistant.

In 1792 a committee was appointed "to see if Dr. Childs might safely be permitted to build a medicine store on the west side of the meeting-house," and their report was that he might safely be permitted to do so.

In the war of 1812 he was appointed as visiting physician to the prisoners in Pittsfield and Cheshire, and the Marshal of Massachusetts writing to him says, "That your services have been constant, arduous and successful was to be expected from your well-known character for patriotism, zeal and professional skill, and it was from these considerations that when I proposed the appointment I felt peculiarly gratified that you signified your acceptance."

His obituary from The Pittsfield Sun, reads thus: "In this town, Feb. 25, 1821, after an illness of a few days, died Dr. Timothy Childs, aged 73. He had long enjoyed the confidence and esteem of his fellow citizens and his death is a severe public loss and deeply regretted. As a physician he was eminently useful and skillful, always extending his aid to the relief of the poor and the destitute as readily as to the affluent. As a public man he was a faithful, able and ardent advocate of the people's rights, and our republican form of goverement, and during the struggle for independence he participated actively and zealously by every means in his power to promote the views and objects

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of the heroes and patriots of the Revolution. Their triumphs in that glorious cause were therefore ever dear to his heart and he lived long enough to witness in the structure of our government the fulfillment of all he had so fondly anticipated. As a testimony of the people's confidence for many years they elected him to represent them, both in the House of Representatives and Senate, which stations he filled to the perfect satisfaction of his friends. In his last moments he was calm and resigned to the will of Providence; enjoyed his reason perfectly, and departed without a struggle."

This minute occurs upon the journal of the Berkshire Medical Society: "That, whereas, in the course of the dispensation of Divine Providence, it has pleased Almighty God to remove by death from our meetings and counsels of this society our late revered and respected President, the late Timothy Childs, of Pittsfield, M. D. Whereupon the society declare and direct the same to be entered on their records. That, while they bend with humble submission to the rod, they deeply feel and sadly deplore their loss."

"Doctor *Asahel Wright* of Windsor, was born Feb. 26, 1757. He first married Mary Worthington, by whom he had ten children. His two eldest sons were educated at Williams College. Five of them, Orin, Erastus, Uriel, Clark and Julius were physicians; one, Worthington, a D. D.; one, Asahel, a L. L. D.; one, Philo, a farmer.

His father, Asa Wright, was an architect, and accompanied Rev. Mr. Wheelock from Lebanon, to Hanover, N. H., where he superintended the erection of Dartmouth College buildings. His son, Asahel, entered Dartmouth College where he remained through junior year, but the death of his father made it necessary for him to leave college. He then studied medicine, and afterwards served as surgeon in the navy of the Revolutionary war. He then settled in Windsor, about 1781, and practiced not only in Windsor, but Dalton, Peru, Hinsdale and other towns 'till Dr. Kittredge settled in Hinsdale. His daughter, Mrs. Herrick, says, "My father was a man of remarkable energy and fine health. I have heard him speak of riding to these places on horseback guided by marked trees." He freely gave his

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services to the poor. He was a regular attendant upon Sabbath worship and a supporter of the gospel. He was genial, enjoying a joke, dealing them out to his patients when he thought they needed no medicine. Highly respected and beloved and eminently useful, he spent a long life honorably, and died Feb. 16, 1834. (Correspondence.)

In the second period, which commenced Nov. 12, '94, an interim of nearly seven years, the first meeting also at Stockbridge had fifteen members, all south of Pittsfield. The affairs of the association were conducted by nearly the same persons as before. Dr. Whiting had died. There were in all six meetings, and five new men were added to the society. They stated the object of the association and in nearly the same terms, and adopted nearly the same rules.

The term of pupilage was fixed at three years, and none could become pupils until they had "a good knowledge of mathmematics and the English language, and can construe and parse the Latin language with accuracy." They began with four meetings yearly; but at the last meeting, Jan. 7, 1796, at which but four were present, they voted to meet twice yearly. They adjourned to meet at the same place on the second Tuesday of January, but there was no meeting except the censors who examined and admitted Ralph Wilcox and Jonathan Whitney to the society.

What put the quietus upon the second period, we can only conjecture. There is apparent harmony. The turbid social condition has passed away. May it not have been that there were too many rules; that they were too rigid; that there was too little elasticity to them? For example:

Rule 2. "Any one absenting himself from two successive meetings shall render a satisfactory excuse for his absence."

Rule 16, (part) "We will treat each other with decency, honor and candor, and not detract from each other's character as physician."

Now a condition of feeling which necessitates such rules as these with a penalty added for infraction, is not one which could render a long association possible. Tinkering of rules and ethical questions, carried to any great extent will be the

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death of any medical association. The reports by the Secretary are merely matters of business and are not instructive in any branch of medicine. In June 9, '96, the record is once more closed, and we wait twenty-three years, almost a quarter of a century before the opening of the third period.

Of Doctors Joseph Waldo, Elijah Fowler, Elnathan Pratt, and Davin Goodwin we have no histories.

Doctor *Samuel Carrington* of Sandisfield, was one of the committee on revision of rules.

"Rule 9. A Box shall be opened each meeting for the reception *incognito* of questions, answers, cases and essays on medical subjects, which shall be read by the Secretary and kept on file; all questions shall be numbered and the answers to them shall have corresponding numbers. Subsequently voted, That the Box be examined. Several papers were found in the Box, read before the society and placed on file."

Next meeting. "The Box was examined and a dissertation on Inflammation and the formation of Pus was found therein; read before the society and placed on file."

As Dr. Jones was then "associated" we give a sketch of his life.

"Doctor *Horatio Jones* of Stockbridge, son of Capt. Josiah Jones of that place, and grandson of one of the first persons who were chosen as companions of the first missionary and school master to the Housatonnuc Indians, was born Dec. 30, 1769. He entered Yale College in early life and pursued his studies so zealously that his eyesight failed, and he was obliged to abandon his studies. Of active disposition, with several others, he went to what was then called the Genesee Country for the purpose of laying out lands as a surveyor. In this business his health and sight were restored, and he returned to his studies, entering as a student of medicine the office of Dr. Sergeant. Before commencing practice as a physician, he engaged for awhile as a druggist in Stockbridge. He commenced practice in Pittsfield, where he remained more than a year.

Being invited by Dr. Sergeant, then in the decline of life, to settle in Stockbridge, he accepted the invitation. In the

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winter of 1805 and 6, probably a few years after he commenced practice in Stockbridge, he went to Philadelphia for the purpose of improving himself more particularly in the department of surgery. He spent the winter there in attendance upon the various courses of lectures, and then returned to Stockbridge where he remained till his death."

He became a member of the Massachusetts Medical Society in 1804 and received the honorary degree of A. M. from Williams College in 1810.

Mrs. Fairchild, his daughter, says that "he was a man of science, eminent in his profession, a good operator in surgery; active, social and very popular; indefatigable by night and day to give relief in cases of distress or danger." There was that in his manner which seemed to add efficacy to the medicines which he administered, and his visits were often acknowledged to be beneficial to his patients when he made no prescription. Miss Sedgwick said of him: "Our beloved physician who gave us smiles instead of drugs."

"He was unremitting in his attention to the poor, even when he knew he could secure no pecuniary reward." From History of Stockbridge I take this sketch:

"As a man, he combined in himself all those excellencies and virtues which constituted him just what the excellent and virtuous wished him to be. As a scholar, he was eminent. His researches were deep, thorough and effectual. As a physician, he had but few equals. In addition to his extensive knowledge he possessed—in eminent degree—the talent of rendering himself pleasing, easy and agreeable to his patients. Without any regard to his own ease or quiet he devoted all his time and talents to the service of the public, and possessed the entire confidence of all. He was an eminent christian.

In the spring of 1813, "pneumonia typhoides," an epidemic then so-called, was very prevalent in many places. He had been incessant in his labors with the sick, and eight days before his death was violently seized with the disease; yet continuing in the unimpaired use of his reason, and glorying that God and Savior, who by grace, had fitted him for the death of the righteous, and crying when the scenes of earth were fading from his

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vision, 'Lord, Jesus receive my spirit,' fell asleep, April 26th, 1813, at the early age of forty-three years. His funeral sermon was preached by Rev. Dr. Hyde of Lee, and the concourse of mourners from Stockbridge and neighboring towns attested the deep interest taken in the life and death of this eminent and good man."

In the third period, in Lenox, July 1, 1819, we change to "a meeting of fellows of the Massachusetts Medical Society. "The voices to which we were accustomed, we listen for in vain. The places of Sergeant, Jones, Partridge and Lewis are occupied by others of a succeeding generation upon whom their mantle of a high professional ideal has fallen. Drs. Burghardt, H. H. Childs, Robert Worthington, Asa Burbank, Alfred Perry, Orin Wright, H. S. Sabin, Wm. H. Tyler, Daniel Collins, Royal Fowler, Hubbard Bartlett, these were the men who were standard bearers from 1820 to 1834. The medical center had now moved to Lenox with an annual and semi-annual meeting, but in consequence, later, of the establishment of the Berkshire Medical Institute, the semi-annual was held at Pittsfield. In this revival of the society Dr. Timothy Childs of Pittsfield, was first President, elected May 4, 1820; but full of years and honors he died while president, aged seventy-three.

The journal says, "Our late revered and respected president." The word "revered" is one which sheds light upon his character, and would not have been used without there had been joined to his character as physician, those other higher spiritual qualities which are so ennobling.

Doctor *Hugo Burghardt*, the first Vice-president of the third period, a native of Great Barrington, was born 1771. He was a graduate of Yale College. He studied medicine with Dr. Sergeant of Stockbridge, and commenced practice in Richmond in 1790, and continued the beloved physician till 1820, when declining health obliged him to relinquish general practice, though after that, called in council in obstinate cases. His practice extended to other towns where he often had the charge of acute cases. Confidence in his skill extended as far as his name was known. He educated many students who went from his office as their Alma Mater, many of whom dis-

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tinguished themselves in medicine in different sections of the country.

"In person, he was a specimen of the noblest productions of nature; tall, with a well-proportioned physical organization; erect and graceful in all his movements, he won the notice and admiration of all. Affable in his manners, his geniality threw a halo around his path and made him a most welcome visitor to scenes of suffering and sorrow. In discussion, he was strictly logical, clear and convincing. As a citizen, he regarded the interests of the community as his own, and gave his influence strongly in their behalf."

In Shay's Rebellion, says the writer of Berkshire County History, 138, "a body of men coming on from Lenox under Capt. William Walker, lost of the militia two killed and one wounded." The person wounded was Dr. Burghardt of Richmond.

Those whose memories treasure facts that transpired seventy years ago will recollect that the war of 1812 drew political lines so strong that brother was often at implacable war with brother, and it was not unusual for men's strong and most vindictive foes to be of their own family. Dr. Burghardt took an active part in this war of feeling and the pecuniary sacrifices he made to sustain and give ascendency to his party were his pecuniary ruin." He died Oct. 18, 1822, aged fifty-one years.

In Sept. 1822, the Medical Society passed and presented to him the following vote:

"That the thanks of the society be presented to Dr. Hugo Burghardt, our late president, for the zeal and interest manifested by him in promoting the establishment and prosperity of the society, also for the ability and dignity displayed by him as presiding officer of this society, regretting that the state of his health would not permit him to continue in said office."

From History of Stockbridge, page 218: "Doctor *Alfred Perry*, Secretary of the society 1820, was born in Harwinton, Connecticut, where his father was then pastor, but in 1784 removed to Richmond, in this county, with his parents. In 1803 he was graduated at Williams College. For several years he was in feeble health, but taught for a time in West-

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field Academy, and for a few years in South Carolina, whither he had gone for his health. He completed his studies at the Philadelphia Institution then under the care of Dr. Rush, and commenced practice in Williamstown. Nov. 1, 1814, he was married to Miss Lucy Benjamin of that town, and in Nov. 1815, he removed to Stockbridge. In 1837 he went to Illinois, and having fixed upon a location removed his family in June, 1838, but died Sept. 10th of the same year.

As a Christian and a deacon in the church, Dr. Perry was peculiarly active; and, as a physician, fervently beloved by his patients, and trusted with a fearlessness which was sometimes denominated idolatry. He was a man of great patience and firmness, and differed from many of his day in both his religious and his medical views; and in religious matters, though he steadfastly adhered to what he believed to be right, still he maintained an unusual degree of quietness and self-possession, and when convinced of an error, no man was more prompt to acknowledge it and seek forgiveness. An auxiliary temperance sociaty was formed through the energetic efforts of Dr. Perry as early as the summer of '27, and we believe '26."

On the revival of the Medical Society in 1820, after its sleep of over twenty years, Dr. Perry was elected Secretary, and onwards to near the time of his leaving for the west, was a very active and influential member, and for a number of years was President.

"He was generally in advance of his time on all subjects of moral reform, such as temperance and slavery—in thorough sympathy with all progressive movements, ideas in theology and medicine. An auxiliary temperance society was formed in Stockbridge as early as the summer of '26 or '27 through the energetic efforts of Dr. Perry when it was exceedingly unpopular to be on the side of total abstinence, and the same was true as respects the side of anti-slavery."

In the words of one who knew him best:—"He was a conscientious, devoted Christian; he never let self stand between God and duty. I have known him," she says, "let a neighbor take his horse to go to mill, at the same time he walked four miles to visit a patient."

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"He went to the west against the earnest opposition of friends, following his own convictions in respect to his duty, even unto death."

VOTED.—Sept. 13, 1821, To hear the dissertation of Dr. Asa Burbank.

VOTED.—The thanks of the Society to Dr. Burbank for his learned and elegant dissertation.

"Doctor *Asa Burbank* was born in Williamstown, Mass., Sept. 28, 1773. He devoted his early life to study; graduated at Williams College in 1797, and in the year 1798 he was appointed a tutor in that college, which office he held two years. In the year 1800 he commenced the study of medicine in the office, it is believed, of the celebrated Dr. William Towner, a distinguished physician and surgeon in Williamstown. He attended one or two courses of medical lectures in the medical school of the city of New York, under the direction and instruction of the eminent Dr. Post and other distinguished professors in that celebrated institution, then connected with Columbia College. He then commenced the practice of his profession in Lanesboro'. Here he continued in extensive and lucrative practice, not only in this, but in most of the neighboring towns, giving universal satisfaction. In 1824 he removed to Albany where he remained four years, till he was attacked with dropsy of the brain, which was probably brought on by a fall, and injury of the head, in 1824, and which induced him to leave the theatre of his active usefulness at Albany, and return to Williamstown. Here he became blind, and remained so for nine months. Dr. Burbank stood high in the estimation of his professional brethren, as well as of the public. In the year 1822, about the time of the establishment of the Berkshire Medical Institution connected with Williams College, he was appointed Professor of Obstetrics, and continued his useful labors for two years, giving great satisfaction to the students, when he resigned and removed to Albany." Dr. Williams says, "I was intimately acquainted with him in this institution where I was a fellow laborer with him in the department of medical jurisprudence, and I can bear ample testimony to his worth and usefulness. He was one of the most companionable

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and facetious of men, and his happy turn of relating anecdotes, of which an abundance was stored in his capacious mind, often kept an assemblage of his friends in a roar of laughter. He had a most happy and enviable faculty of cheering up the minds of his patients, even in the most desponding cases, and often of smoothing their pillows in their descent to the grave. No one can doubt that he was both a moral and a highly religious man."

In a letter from his daughter she says, "In his profession his love for doing good seemed to be the governing principle of his life. I think he braved the winter storms of old Berkshire with more readiness to visit the very poor, than those who had ample means to reward him for so doing. To benefit the town in which he lived, he was willing to and did make great sacrifices, both to encourage education and in many other ways to improve society.

My father was tall, six feet and well proportioned, with an eye that seemed to read character at once, retiring in his manner, but could indulge in severe satire when he thought he was not honestly dealt with. He had a happy faculty to cheer and encourage in the sick room, and many a nervous, desponding patient rallied and recovered after his encouraging conversation. He was a religious man. His disease was dropsy of the brain and terminated his life Aug. 4, 1829."

Before passing to a further consideration of the society, whose affairs were intimately associated with the Berkshire Medical Institution, we will introduce sketches of three celebrated Williamstown physicians and surgeons:

Doctor *Samuel Porter* of Williamstown, was born in 1756, and came to Williamstown from Northampton. He was a distinguished surgeon, especially in the line of "bone setter." Many apocryphal stories are extant in the community regarding him, but it is known that he went to New York city to reduce a hip dislocation which had baffled the efforts of the faculty, and was successful. He had the patroon of Ranslaeer for a patient, and as a surgeon his fame was wide-spread. He was fearless and probably somewhat reckless. It is related of him that when asked why he never put breechin on his horse

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he replied with a big *D.* "that he didn't want any horses that couldn't keep out of the way of his sulky." In driving he was a Jehu. He died Jan. 7, 1822, "after a long and severe illness which he bore with great patience and resignation. He was an active and useful man, and esteemed for his benevolent and social qualities."

Doctor *William Towner* of Williamstown, was from New Fairfield, Ct., He was born in 1756. His first settlement in the county was at Stafford Hill, Cheshire, where he lived a number of years, and was the first physician. It is related he then moved to Williamstown, about the year 1790, at first occupying the place now owned and occupied by Almon Stephens. He afterwards, till the time of his death, occupied the house in Water street, now owned by Mr. Welch, opposite Green River Mills.

He was a man of graceful exterior and pleasing manners; a courtly gentleman of the old school, fond of society, and "readily lent his attention to subjects outside his profession, especially politics, at that time the all-engrossing concern of the day." He labored hard in the establishment of the free school founded by Williams, which afterwards became Williams College, and it is written in the heading of the subscription, "in erecting a house of public worship on the eminence where the old meeting house once stood in Williamstown."

He was commissioned General of Brigade by the state, and is described as a "large, well-proportioned, and not only a grand man, but also a splendid looking man in regimentals."

He was both Representative and Senator, and Justice of the Peace. In the time of Shay's Rebellion he became very obnoxious to Shay's adherents and was shot at by them, some of the buckshot lodging in his boot. Being an old democrat, the federals got doctors to run him out, but when their own families were sick they employed him. He was strictly temperate. In those days it was the custom for the physician to help himself wherever he called from the decanters of the sideboard, but he early became convinced that total abstinence was his only safeguard and he adopted it. He was surgeon's mate in Col. Simons' regiment in Oct. 1781.

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At the time of his death he was looked upon as one of those to support Gen. Dearborn and he would have done so had not death frustrated the purpose; his commission arriving after that event.

In medicine his success was wonderful, his fame wide-spread. He practiced as far as Troy, and in 1840 his grand-daughter received marked attention while residing at Waterford, N. Y., from people in high life, by reason of her relationship to Gen. Towner. In fevers his medical aid was sought extensively and he was in them considered the authority.

He was considered in "mad dog bite" as sure to eradicate the poison and prevent the disease, but what method he used the writer never could ascertain, only that calomel was exhibited in some stage of the treatment.

What was strange for those days, he never bled in fevers, nor in typhoid pneumonia. It was while the epidemic of pneumonia in 1812, 13 and 14 was raging through this section that he was seized with the disease when in Pownal. His system was exhausted by his incessant toil, and when his son-in-law, Dr. Samuel Smith, who had been practicing with him only a short time, reached him, he told him on no account to bleed him as it would be his death; but in the absence of Dr. Smith, Dr. Porter, his co-temporary in Williamstown, called upon him, and although his symptoms were more favorable, insisted on bleeding him, after which he failed very rapidly and died. Thus at the age of fifty-eight passed away a physician whose fame extended to the Capitol, and whose early death excited the profoundest regret among all classes. He was physician in the family of Dr. Sabin's father in Pittsfield, and recollects on coming home one day from school, he found his mother leaning against the mantel-piece crying, and on inquiry learned that the beloved Dr. Towner was dead.

He was a Mason and buried with ceremonies of both the Masonic and military orders. But he was mourned by the poor and humble who had shared equally with the rich in his ministrations, and who held him in grateful and tearful remembrance as long as they lived.

He was a churchman and often as possible attended service

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in Lanesboro', the then nearest point of worship; but became the warm admirer of Dr. Nott, who occasionally preached in Williamstown. He died insolvent, his property being sunk through Gen. Skinner when state treasurer, as he was one of Skinner's bondsmen.

Although the Masons procured for him a monument it was never erected, and through a shameful neglect nothing marks his grave and it is now unknown where he rests.

Doctor *Samuel Smith* was born in Hadley, Mass., Aug. 13, 1780, and died in Williamstown, where he spent the greater part of his life, June 9, 1852. His father, Joseph Smith, "lost his property in the Revolutionary army," and in consequence the boy Samuel was early bound out to a first cousin, and he relates that he worked through the day on the farm, and then trudged at night nearly to Amherst after the cows. He never went to school but three months. The first book he owned was Capt. Cook's travels, read by the light of pine knots in the winter; when he had read it he sold it and bought another book and in this manner continued his reading and education. He came to Williamstown with Stephen Smith, a cousin, who was a blacksmith, and worked with him until he was eighteen years old, about which time he married Betsey, the second daughter of Gen. William Towner, and went to Manchester, Vt. Not being successful, after a stay of four years, he returned and started a trip-hammer blacksmith shop where Town's mill stood, living in a house opposite. He continued at his trade till his health failed him, when he entered the office of Dr. Towner and commenced the study of medicine. About this time he used to teach singing-schools in town, Lanesboro, and other towns, and one who ever heard him will never forget the purity and sweetness of his singing, or his invariable habit of singing whenever or wherever he rode over the Berkshire hills. In 1809 he entered into partnership with Dr. Towner, and Oct. 30, 1809, twenty-nine years old, the father of six children, he makes his first charge against Robert Lee."

In 1812 Dr. Towner died, and Dr. Smith succeeded to his large practice. His daughter says, "Father was emphatically a self-made man. I can remember when he had few hours of

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rest, always riding night and day, yet, he took medical journals and put their thoughts in his head to use when and where his good sense suggested." He could intelligently converse with Profs. Dewey, Kellogg or any one else on medicine, chemistry or botany. The latter study he pursued enthusiastically with Prof. Eaton, and I (the writer) well remember the botanical specimens which were pressed and placed in a book and scientifically labelled; yes, and I don't forget that my morning naps were broken by his calling me to help gather lobelia, elecampane, colt's foot, skunk cabbage, etc. He dwelt very largely in the Vegetable Pharmacopœia, yet he used many other remedies. One of his favorite prescriptions was equal parts of steel filings, aromatic powder and powdered egg shells, and as an antacid and tonic in dyspepsia was excellent. Indeed, his preferred medicine was, in cases of debility, iron in some form, more usually Huxham's tincture; opium was, however, his sheet anchor, and it may justly be claimed that the priority in this section of the use of opium in peritonitis belongs to him.

He was a man of rare powers of observation and judgment, of excellent memory, and in his generalization was usually accurate. He trusted much in the powers of nature, and as a successful and highly esteemed obstetrician with large practice in this department, would have considered some of the teachings and practice of the present day as wildest vagaries.

As a practioner in fevers, he was a long way ahead of his generation, adopting in the main the practice of the present day. His patients were nourished and their nervous system quieted, and placed in the best condition for the conservative powers of nature to weather the storm. He used in adynamic cases stimulants freely, and discarded cathartics, giving freely of cream of tartar and gum arabic for drink. Of course, being a very decided man in his opinions, when he felt himself in the right, he was often brought into decided antagonism with the disciples of the school of bleeding, calomel and carthartics; but his wise trust in the powers of nature; his use of tonics and sedatives, no doubt, saved many valuable lives, and in many a house and heart to-day his memory is precious.

He was honored by his fellow townsmen, being twice elected

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to the Legislature, besides bearing for a long time the commission of Justice of the Peace.

He was a religious man, very active and scrupulous in religious duty. I do not forget the winter daylight prayer-meeting, which I was called up from my bed to go to with him, nor the morning prayer after breakfast, when he often, with his large family, all singers, led the hymn, "Show pity Lord" to the tune Rockingham,—that was verily religious education. His seat was rarely unoccupied on the Sabbath day.

In his family and society he was genial—in his younger days frolicksome, and he loved to hunt, being an excellent marksman, too much so for the proprietors of turkey shoots. He was familiar with all the woods and mountains of Williamstown and vicinity, often visiting Greylock. His daughter, Nancy, was the first female who rode on horseback to the summit.

He had a strong, expressive face, jet black hair, even till his death, and the peculiarity which was noticed by all people of later days, his queue.

He was a man of great activity, a very early riser, and accomplished a great deal while others were asleep and wanted to sleep. He delighted in the best and earliest vegetable garden in town, and as long as he lived excelled, in this respect, all his neighbors.

His longest co-partnership was with Dr. Sabin, ten years, and in this period of his greatest medical activity his circuit of business was more than twenty miles.

He died June, 1852, after a short illness, closing a life full of blessing to his family, the poor, the community at large and his profession.

Doctor *Remembrance Sheldon* was born in 1759. His history is unknown, only that he came to Williamstown, as related, in response to invitation of Shay's partisans in opposition to Dr. Towner, who had incurred their hate. He lived in the house now occupied by Mr. James Waterman, and had a respectable family. He died in 1809.

"Doctor *Snell Babbitt* was born in Norton, Mass., Sept. 9, 1783, and died March 9, 1853, aged sixty-nine and a half years. While a youth, his parents removed to Savoy, County

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of Berkshire. During his minority he was assiduously engaged in the labors of the farm. He early manifested a strong desire for the acquisition of knowledge, and under the direction of the Rev. Jeremiah Hallock of Plainfield, he pursued his studies preparatory to the profession of medicine. With Dr. David Cushing of Cheshire, an eminent physician, he studied the profession of medicine. He remained a short time in Cheshire, practicing his profession, but soon removed to Hancock, where a wider field invited his labors. It was during the epidemic of 1812, a *malignant disease* called *Spotted Fever* and Cold Plague, Dr. Babbitt gained a high reputation as a *judicious physician*, and was extensively employed in all the surrounding country. In 1831, Dr. Babbitt located in Adams, where he continued in the practice of medicine nearly twenty-two years, —successful as a general practioner, and distinguished particularly as an Obstetrician. Though deprived of the advantages now enjoyed by the medical student, such was his thirst for knowledge and desire for improvement, that he employed every leisure moment in study, and was ever posted up in the progress of the science of medicine. He was not merely a reader, but a thinker, a discriminating observer, and a man of sound judgment, and withal, a memory so accurate, that at the bed-side of his patient he could draw from this store-house all that was valuable in the formation of a correct opinion of the case in hand.

Dr. Babbitt was an intelligent and agreeable man in all his associations with his brethren,—cheerful and pleasant at home in his family, and especially so in his intercourse with his fellow citizens,—qualities which made him not only very acceptable in the chamber of the sick, but contributed largely to the comfort and restoration of his patients.

The confidence of his fellow townsmen, in his ability and in his fidelity, was manifested by his repeatedly representing them in the Legislature.

For twenty years he was a member of the Massachusetts Medical Society, and for several years a counsellor, and was a warm friend to the interests of medical science.

From the first organization of the Congregational Society in

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South Adams, he was a warm supporter and constant attendant on public worship, and the latter part of his life made a public profession of his faith, departing this life in the confident hope and trust of the Gospel of Jesus Christ.

His disease was an organic affection of the stomach, and its character and termination he early understood, and wisely anticipated the event.

"He was extremely fond of the old poets, and with an excellent memory his quotations from them were frequent and apt. He was courageous in his practice and however urgent the case his energies were made to correspond with his case. Temporal arteries fared hardly when a case of eclampsia occurred, and in a long career, I think he said he never lost but one case." (Obituary.)

"Died at Adams, Sept 30, 1814, of typhus, Doctor *David Cushing*, aged forty-seven. He was a kind and indulgent husband, father and friend; no eulogy could be made so lasting as the monument already erected in the bosoms of his acquaintance. He had educated many young men in his office."

"Died at Adams, very suddenly, Oct. 12, 1821, Doctor *Liscom Phillips*, aged forty-four. He possessed by nature a strong, investigating mind, which was cultivated with more than ordinary care in ordinary and scientific acquirements. He possessed those noble qualities of soul which eminently fitted him for the various relations of husband, father, neighbor and friend. As a physician, his ride was extensive, and he possessed the unbounded confidence of his patients."

"Doctor *Robert Cutler Robinson* of Adams, born 1784; died in 1846, aged sixty-two, having practiced medicine forty years in the north part of the county and the adjoining county of Hampshire. He studied his profession under the direction of the distinguished Dr. Peter Bryant of Cummington, whose reputation for scientific and professional attainment is widely known. Dr. Robinson was a self-educated man, and a writer of considerable eminence, as evidenced by his essays and public addresses on various subjects. With talents of a high order, he might have excelled as an orator, if his course had been in

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that direction. In the sphere in which he labored he was useful and respected. (Address, Greeley, page 19.)"

"Doctor *Beriah Bishop* of Richmond, born 1778, son of the Hon. Nathaniel Bishop, died 1805, aged twenty-seven.

His youth impaired by too severe exertion caused him to turn his attention to science. His medical education was pursued under Dr. Burghardt of Richmond, and Dr. Smith of Hanover, N. H. He entered business in 1803, in partnership with Dr. Burghardt. Highly improved with medical learning, by assidnous attention to business and by his prudent, amiable and exemplary deportment, he rapidly extended his practice. But he fell a victim to consumption, and was buried from the house of Judge Bishop."

"Doctor *Mason Brown* was born in Cheshire, in 1783. He was educated in the common schools, but studied medicine with Dr. Towner of Williamstown. He was lame, and not of strong constitution. His little office long stood on the village green, near the church. He practiced in the winter in Cheshire, but his summers were spent in Saratoga, where his services were in great repute. He made a famous pill, which, in connection with the Spring water, made him famous there, and added materially to his income.

"He never married; was of a genial, kind nature, and was always surrounded by a bevy of village children."

"A little anecdote is related of his encounter with 'Uncle' Moses Wolcott, who for many years, kept the only inn in the village. Meeting Mr. W. one morning he jokingly said, 'Well, Mr. Wolcott, we are going to have a new tavern on the hill, so we can have two.' 'Yes! yes!' said the testy old man, 'and we are going to have a new doctor in town, so we can have one.'" (Correspondence.)

Dr. Brown, on returning from Saratoga, made his stopping-place at his sister's, Mrs. Stephen Hosford, and there, in 1836, he died.

"The first effectual effort in the direction of a Medical School was made in 1851, when Oliver I. Root, returning from a course of lectures in Castleton, Vt.,—Dr. J. P. Batchelder, a professor in that institution, having become dissatisfied with it,

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—sent word by him to Dr. H. H. Childs that the favorable moment had arrived to establish a new school at Pittsfield. Dr. C. seized the hint with avidity and immediately took steps to avail himself of it." Hist. of Pittsfield, Vol. 2, Chap. XVII.

In May 22, the subject of a medical institution was introduced to the society by Dr. Childs, and favorably entertained. A committee was chosen by the society to petition the Legislature for an act of incorporation and a grant of money. Drs. Childs, Burbank and Collins was the committee and they also addressed the parent society, requesting its aid and co-operation in the proposed measure. But for some reason the parent society turned the cold shoulder and opposed the measure. But the impetuosity of Dr. Childs knew no defeat, and the charter was granted January 4, 1823, and a course of lectures was announced for September.

Theory and Practice,	Dr. H. H. Childs.
Anatomy and Physiology,	Dr. J. V. C. Smith.
Surgery,	Dr. J. P. Batchelder.
Obstetrics and Materia Medica,	Dr. Asa Burbank.
Chemistry and Botany,	Dr. Chester Dewey.

From this it appears, as there were three Professors from the Society, how intimate the relations were between the society and the institution. But further, the society appointed a committee of "inspection" to investigate the concerns of the institution, and their report in December 23, says, "The institution, we are happy to state, promises much utility to the medical profession to the country and to the world. About eighty students have attended the course; above five hundred lectures have been delivered. The funds of the institution are low; it needed patronage, and was worthy of it. And should the patronage it needed be granted it must rise to eminence and great usefulness." And the society united with the institution in petitioning for an endowment which was granted in 1824, in payments of $1000 yearly for five years. No doubt the income was meagre.

The institution was managed by a board of trustees of which Drs. Perry and Tyler were chosen as members from the society. There were also annually two delegates chosen to attend the

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examination of the students for the degree of M. D., which were conferred upon its alumni by the president of Williams College till 1837, when the degrees were conferred by the president of the institution.

The first President of the Berkshire Medical Institution was Doctor *Josiah Goodhue*, born at Dunstable, Mass., Jan. 17, 1759. He commenced his medical pupilage with Dr. Kittredge of Fakesbury, and at the end of two years returned to his parents in Putney, Vt., where he commenced practice, when about twenty years old. Notwithstanding the meagreness of his preliminary education, he rapidly gained in favor, as well as knowledge. Students in numbers came to him and he taught some who became distinguished. Nathan Smith was one of his pupils. In the year 1800, he received from Dartmouth College the honorary degree of Doctor of Medicine.

In 1816, he located in Hadley, Mass., and in 1823 was appointed by the trustees President of the Berkshire Medical Institution. He had the interests of the institution very much in heart, and says, "While I have the honor to preside in this Institution, it shall be the business of my declining years to promote its interests in every way in my power."

He had an extensive practice in Operative Surgery, and has stated that, so far as he knew, *he was the first to amputate at the shoulder joint of any man in New England.*

He was extremely temperate in his manner of living.

"In his manner, Dr. Goodhue was a pattern of urbanity and gentility. In his appearance and dress he was perfectly neat. He commanded the respect and esteem of all who knew him. In his department he was affable and polite to his equals and inferiors; his conversational talents were of such an order as ever to attract attention, and he was always listened to with great interest and respect." Williams' Biog.

He died in 1829, at the house of Dr. Twitchell.

"July 26, 1823. VOTED.—That Prof. Dewey be appointed a committee to confer with the Trustees of Williams College for the loan of the chemical and philosophical apparatus, for the use of the Institution during the ensuing course of lectures.

J. B. BATCHELDER, *Sec.*"

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There is no record of the loan, but I presume it was loaned.

In 1824 there crops out the jealously towards Harvard, which was in consequence, no doubt, of the opposition met with to the establishment of the Institution, and which lasted many years, and was freely expressed by Dr. Childs. The vote was that the degree of M. D. conferred upon the graduate of the Berkshire Medical Institution, through the authority of Williams College, should "Entitle its possessor to all the rights, privileges and immunities granted to graduates of Harvard."

In this year the Trustees bought the "Berkshire Hotel," where Dr. Sabin's father lived, and anticipated the grant of the state to the amount of $3,000. And Joseph Shearer presents a fine fat ox for the benefit of the Institution. A committee was appointed to see what should be done with the ox; they report "that the ox be sold to the best advantage, and the avails be distributed in premiums next year. Called the Joseph Shearer fund."

No doubt the income was meagre.

How otherwise would Joseph Shearer have made to the Institution the present of "a fine fat ox." But I credit the whole (caboodle?) of them with lunacy. Would you believe it? Actually, they appointed a committee to sit on that ox and see what should be done with it. Anybody out a lunatic asylum would say, make a big barbecue, invite all the hostile Indians from the parent society and Harvard hall and Williams College and the Legislature, then wash the tenderloin down with old Jamaica. Do you think, with the inner man red hot with beef and Jamaica, they wouldn't have come down handsome? Why! the Faculty could have marched in procession with Childs at the head waving his banner of general principles, Smith shouldering a huge thigh bone, Batchelder with his carving knife, Burbank with his obstetric forceps and Dewey as rear guard with a staff of golden rod trampling over all opposition to fatness and renown. They wouldn't have been begging Williams College for old chemical and philosophical traps, not a bit of it. But pity 'tis, 'tis true, this daft committee sitting on the fat ox, voted to sell it and make Shearer hero.

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There was in 1828, some trouble growing out of the representations of Dr. Batchelder, (who was then secretary) respecting the Institution. It was a repetition of what occurred at Woodstock. March 20, 1828, there was an examination of Dr. Batchelder, on the charge that he tried to injure the reputation of the school. "VOTED.—That in the opinion of the Trustees it is not for the interest of the Institution to continue Dr. B. as a professor in the same."

Near this time Dr. O. S. Root was appointed Professor of Pharmacy, Materia Medica and Medical Chemistry.

"Doctor *Oliver Sackett Root* was born in Pittsfield, July 1st, 1799. He was a delicate child, fond of his books, and showed early unusual powers of observation. His academic education was at Lenox and Westfield. He studied medicine with Dr. H. H. Childs, and graduated at the Berkshire Medical Institution in 1824. In 1828, was appointed Professor, and was always afterwards one of the Trustees."

"He was an accomplished botanist and his decision was often appealed to in any disputed question on that subject. Always deeply interested in public education, he was nearly thirty years a member of the School Committee, and for many years its chairman. It was greatly owing to his influence and exertions that the beautiful site of the Pittsfield Cemetery was chosen. He was the first to discover its natural advantages and capabilities, and year after year urged the town its purchase until at last it was decided upon."

"A public spirited man he took deep interest in the affairs of the town. He took strong ground as an anti-slavery and temperance advocate. He spent the summer of '59 abroad. During the war full of the patriotic zeal which had animated his grandfather in the old struggle for liberty,—too old to be accepted as surgeon—in '64 he offered his services to and was accepted by the United States Christian Commission, and labored zealously and satisfactorily in the hospitals of City Point and Petersburg. He was a great favorite with the Berkshire boys. His exposure in camp life was too great, and he never fully recovered from it. He had remarkable powers of endurance, and continued his practice to the last however,

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never refusing to go out to see a patient, even in the stormiest night."

"He was an earnest, consistent Christian, an active member of the Congregational church, and often in the absence of a clergyman, his prayers and ministrations by the bedside of the sick and dying were most welcome and comforting."

He died of pneumonia, Oct. 22, 1870, and his funeral sermon was preached by President Hopkins to a great concourse of children of the schools and townspeople.

Dr. Root was Secretary of the Institution till its close. The Berkshire Medical Society, after his death, passed this resolution: "*Resolved.*—That we remember with gratitude his untiring industry, his rigid discipline, his brilliant medical essays, his thorough medical education, and above all, his love to God. The sick and helpless poor have been deprived of a kind and faithful friend and medical adviser." Correspondence.

In December, 1836, a petition was sent to the Legislature for an alteration of its charter, so that the Institution would have the power to confer its own degrees, and in '37 the act passed. They also petitioned for a grant of $10,000.

Dr. Goodhue was succeeded by Dr. Zadock Howe Bellerica, who resigned in 1837, when the connection between Williams College and the Institution was dissolved and the Institution conferred its own degrees, and in '38 Dr. H. H. Childs was chosen its President.

"Doctor *Henry Halsey Childs* of Pittsfield, was born at the Child's homestead on Jubilee Hill, June 7, 1783. As a youth he was both noble hearted and noble minded. He graduated at Williams College in 1802. At that time all the Faculty and Trustees but one were Federalists, and his commencement oration, which was submitted to the President for approval, was full of the rankest Jeffersonian Democracy. The utterance of what was considered heresy was forbidden and some harmless and probably glittering generalities substituted. But when it came his turn to speak out leaped the pestilent democracy. The President tried to stop him, but he could not be silenced; he went on to the end amid mingled hisses and applause."

And this typified what the young man was to be. He stud-

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ied medicine with his father, and commenced and carried on practice with him as long as his father lived. They introduced vaccination in spite of opposition, as the father had inoculation. In 1822, May, at a medical meeting, and the first after a long interval, Dr. Childs introduced the subject of a Medical College, urging it with his usual ardor, and that originated the Berkshire Medical College. From the time of its establishment he was its life and soul, and it died with him.

His labors and sacrifices for the Berkshire Medical College, and the great good to this town and county and state and country coming from it, directly connected with the personality of this man, cannot be estimated; it suffices to say they were very great.

He had a large medical practice and for many years was a member of the Faculty of the medical colleges at Woodstock, Vt., and Willougby and Columbus, Ohio.

His labors in the medical line were sufficient to employ all the time of an ordinary man, still he found time for the activities of a zealous and uncompromising democrat. And in this direction he wielded great influence, for he was elected to represent the town in the Legislatures of 1816 and 1827, and the Constitutional Convention of 1820; to the State Senate of 1837, and as Lieut. Governor in 1843.

In the Constitutional Convention, in advocating his motion to amend Article 3, in Bill of Rights, he particularly distinguished himself as the champion of the voluntary system in the support of public worship.

Dr. Childs, in motion to amend Article 3, in Bill of Rights, "As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality, and as these cannot be generally diffused through a community but by the institution of the public worship of God, and as it is the inalienable right of every man to render that worship in the mode most consistent with the dictates of his own conscience, etc."

One of his opponents was Webster, and Childs was defeated, but Webster afterwards admitted that he was wrong and that Dr. Childs was right.

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But with all his enthusiasm and ardor in his pursuits, Dr. Childs was a Christian gentleman. He was tender of the feelings and reputation of others. This was manifest in his dealings with those who were examined for the degree of M. D.

In 1863 Dr. Childs resigned. Resolutions of the Trustees of Berkshire Medical Institution:—"That the resignation of Dr. Childs requires from us more than a passing notice. For more than forty years he has been the active head of the Berkshire Medical Institution, his usefulness having extended to a period almost unprecedented. During these years, by his energy and zeal, he has achieved a wide-spread reputation as a medical man; and, by his courtesy of manner and kindness of heart, a no less deserved name of a Christian gentleman. He has ever maintained a high standard of medical honor, and his pupils must forget or ignore his teachings before they can stoop to anything base or ignoble. With quick appreciation of merit, however modest, and ever ready with a timely word of needed encouragement, his pupils learned to love him, and thousands throughout the length and breadth of the land look back to him as to a foster father. While we regret the infirmities which compel the retirement of our venerable President from the active duties of instruction, we earnestly hope that the interests of the Institution, which is so identified with his life and name, may not abate, and that he may long be spared to speak words of cheer to the new generation of students and give the benefit of his advice and counsel to the Faculty and Trustees."

He was liberal and generous. As a Christian, he was in earnest. In 1821 he became a member of the First Congregational church, and as deacon and Sabbath-school scholar and President of the Berkshire Bible Society, he exemplified the grace, tenderness and power of Christianity. He was gentle, but strong; tender, yet true hearted; zealous, yet with meekness; having a strong will, yet under the dominion of a will superior to his own, with aspirations and affection which rested, not upon those near him, but reached forth as far as the mission of him whom he so faithfully served.

It was sad, that desiring it so much, he did not in his last

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days rest his eyes on the dear old hills of Berkshire, and commune with them; and with the deep blue arch studded with the stars that had, through the long lonely night rides, been to him an inspiration, filling him with trust and hope.

He died in Boston, with his daughter, March, 1868, in the eighty-fifth year of his age.

In 1850 the Medical building was burned. The committee selected the site offered by Henry Colt, Esq., at the foot of South street, and in 1852 sold the old boarding house, thus terminating their connection with a place they had occupied for thirty years.

The new building was of pressed brick outside, well arranged and commodious.

Dr. Gilman Kimball, Prof. of Surgery; Dr. Alonzo Clark, Prof. of General and Special Pathology; Dr. Benjamin R. Palmer, Prof. of Anatomy, were added to the Faculty in 1843.

Dr. Timothy Childs was elected Secretary and Trustee in 1848. In '63, Dr. H. H. Childs was succeeded by Dr. W. W. Seymour of Troy. Dr. William W. Green was Prof. of Surgery; Dr. R. C. Stiles, of Pathology; Dr. A. B. Palmer, of Practice of Medicine; Dr. P. Chadbourne, of Chemistry and Natural History; Dr. Earle, of Diseases of the Nervous System; Dr. T. Childs, of Military Surgery; Dr. Ford, of Physiology.

But the war was disastrous to the country medical schools; here, as elsewhere, and, with other causes added, resulted in a ruinous decrease of students. In 1866 only forty-one attended, in 1867, only thirty-three. The last course of lectures was delivered in 1867, and Dr. F. K. Paddock, the last appointed professor, received his appointment as Professor of Urinology and Venereal Diseases in 1867.

In 1870 the building was sold to Pittsfield, and April 29, 1871, Dr. C. A. Mills of this Society performed the last funeral rites.

Thus came to an end the Berkshire Medical Institution which was the offspring of this Society, which had carefully received attention for forty-four years, and had graduated 1,120 students.

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The prophecy that "it would be of much utility to the medical profession, to the country and to the world" was abundantly verified.

"VOTED.—That Dr. Daniel Collins deliver the dissertation at the next semi-annual meeting."

"Doctor *Daniel Collins* was born in Lenox, Dec. 19, 1774. The second of three brother physicians—preparing for college at the Academy in Lenox and graduating at Williams College in 1800; soon after commenced the study of medicine with Dr. Lewis; completed his professional studies and began the practice of medicine with his older brother, Luke, at Louisville, Kentucky. This brother was an earlier graduate of Williams and student of Dr. Lewis.

Dr. Collins' residence in Kentucky gave him an experience in the treatment of febrile diseases that he would not ordinarily have had, and enabled him to treat successfully a large number of cases during an unusual prevalence of fever in this vicinity, at the time of his return, and gave him a local reputation that he ever after retained. Fond of study and scientific investigation, he was well acquainted with the theory and practice of his profession, possessing a retentive memory and having for those days a large and well selected general library, which he thoroughly read. He was entertaining and instructive in conversation, and took much pleasure in sharing with others any information he acquired; and, had ambition impelled him might have obtained celebrity. He was fond of military drill and parade, marched to Boston commanding a company from this town in 1S12, and held the rank of colonel in our militia service. Of a commanding presence, possessing many noble and generous qualities, he had the confidence and good will of those under his command.

After his sojourn of a couple of years or so in Kentucky, he returned to Lenox, where he resided until his death, which occurred March 9, 1847." (J. G. Stanly, letter.)

Dr. Collins, in his youth, was called by the ladies a very handsome man. He was an excellent scholar and fine linguist. He stood very high in the esteem of his medical brethren.

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Keen in observation, original in reasoning, independent in his judgment; his counsel was sought after in difficult cases.

He stood very high in the Society, being elected President, besides filling honorable and responsible positions. (Correspondence.)

"Doctor *William H. Tyler* was born in Lanesborough, May 18, 1780. He worked upon his father's farm until eighteen years of age. Studied with Dr. Silas Hamilton, in Saratoga, one year. Continued them with Dr. Joseph Jarvis of Lanesborough, and completed them with Dr. Asa Burbank of the same town, occupying about three and one-half years. "And then," he says, "I was privileged with a full course of medical lectures in Columbia College, New York. The Marine Hospital was at hand; bones, muscles, arteries and veins were no longer presented to the imagination only, I could examine them with my eye and the dissecting knife. Drs. Post, Rodgers, Stringham, Hosack and Hammersly were the professors." At that time a spirited discussion was going on on contagion and non-contagion of Yellow fever.

"Dr. Tyler commenced practice in Lanesborough in 1815, and soon had an extensive ride. He practiced among the best families in and out of town, and the poor he never neglected whether there was prospect of renumeration or not. He was associated with the best medical men in the county, among them Drs. Timothy Childs, H. H. Childs, Delamater, Batchelder and Towner. He was an honored member of the Massachusetts Medical Society, Censor, Councillor and President of the Berkshire Medical Society, and always enjoyed to a high degree the confidence and esteem of his medical brethren." In 1815, 20, 31 and 35 he represented his town in Legislature and Congressional Convention with usefulness and great credit to himself.

Dr. Tyler practiced thirty-four years in Lanesborough, and the intimate friendship with Gov. G. N. Briggs terminated only with his death.

In a letter to him March 10, 1856, he says, "Dear Sir, I was very much gratified on the reception of a staff marked 'G. N. Briggs to W. H. Tyler.' It is long enough, strong enough,

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large enough and handsome enough, and as good for aught I know as Jacob's when he passed over the Jordan, or when he leaned upon the head of it and worshipped and blessed the sons of Joseph."

He thus writes, "The day my limb was amputated I asked the Lord if there might be fifteen years added to my earthly existence. He has added that and more, and I ought to say in humble submission, the Lord's will be done. I think I have tried to do good in my day and generation to my fellows, my friends and my enemies, but the world is about ready to spare me now and and I want to be ready to go when required."

"I have had an anxious, arduous and laborious life, and have not been more than one-half renumerated for it. I have tried to be an honor to the medical profession, and obtain honor and a good reputation; but very many of the faculty have dishonored themselves by dishonest and intriguing efforts to obtain business. Quackery and pretension to skill have supplanted and broken down many who were worthy of the best public patronage."

"I have continued my medical reading even until now (eighty years old). At the present day (1856) a great assortment of doctors has sprung into existence, and the human family are humbugged and cheated,—I wish they knew how much—for, notwithstanding, I have spent a long life in reading and investigating this abstruse science, my lesson is half unlearned."

Dr. Tyler was a very devout, thoughtful Christian. He philosophises, "Who is I? I think I is a sentient spirit, an immortal soul, that will know and be known by other spirits or souls when separated from the body. God is a spirit. Spirits must have some property in common. What is it? Do spirits have any matter in their composition?"

These extracts serve to show that Dr. Tyler was a constant reader, and conscientious practioner, regardful, not alone of his patients, but of his profession as well.

I remember him with his furrowed face and short bushy hair, and kindness of manner, and his carefulness in making up his opinion, and his gentleness with his junior brethren.

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To crown all, he was an excellent father and neighbor and citizen, because he was a sincere Christian.

As Paul said, "By the grace of God I am what I am," so said Dr. Tyler; and died in the faith Dec. 6th, aged eighty-eight and one-half years.

Doctor *Abel Kittredge* was born in Tewksbury, Mass., in 1773, settled as a physician in the town of Hinsdale in 1801. He was the first and only physician in the town for twenty-five years, and had a large practice there and surrounding towns. He was commissioned as surgeon's mate in one of the Massachusetts regiments in 1812, by Gov. Caleb Strong. He died in 1847, aged seventy-four years. He was brother of Dr. William Kittredge, then settled in Pittsfield.

"In 1827, a disease in his eyes, called 'Western Sore Eyes,' almost entirely destroyed his sight for several years, obliging him to abandon the practice of his profession. He afterwards was much interested in agriculture, being one of the largest farmers in the town."

"In 1797 he married Miss Eunice Chamberlain of Dalton, and had four sons and six daughters. He had a noble, generous nature, full of kindness and aid to the suffering and needy, and was foremost in supporting education, good moral and religious institutions in the town." Correspondence.

The following anecdote of Dr. Abel Kittredge is told by Mr. F.:—

"When quite a young man he (Mr. F.) bought some sheep which he sold within a few days at a profit of one hundred dollars. Soon after the doctor meeting him, said, "Well, Mr. F., I hear you have made a hundred dollars within four days." Mr. F. admitted that he had. "Young man," said the doctor, "you will find that the dearest hundred dollars you ever had," which the sequel shows was doubted, as he made a second purchase and gained another profit. Buying the third time, he took the sheep to New York and this time lost all he had gained. Mr. F. was forced to acknowledge that the doctor was right. It exemplified his belief in small economies and moderate profits as the best foundations for a young man's prosperity; along with that first requisite in all dealings—integrity.

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Dr. Kittredge was a satisfactory physician to most people in his region. He was respected and public-spirited. Though for some years before his death he had discontinued practice, he was still keenly interested in public affairs."

Doctor *Charles Worthington* was born Aug. 27, 1778, and died May 23, 1840.

There is no history (medical) except that gleaned from the records of the Society.

"VOTED.—That Charles Worthington be Treasurer and Librarian." He was on the committee of inspection to investigate the concerns of the Medical Institute.

"VOTED.—That Dr. Charles Worthington be appointed to deliver a dissertation at the next annual meeting." He was on the committee "to take into consideration the subject of our annual assessments and initiation fees." This was a long standing and grievous matter with the parent Society.

In 1830 he was elected Vice-president of the Society.

These different records show that he stood very high in the esteem and confidence of his medical brethren.

"Doctor *Robert Worthington* of Lenox, was born Sept. 29, 1791, and died August, 1856.

He was well known as a physician, having long resided in the county. He was for a number of years secretary of the Berkshire Medical Society, and was honored and esteemed, as the records of the Society show, by his medical brethren. But not only in the walks of professional life was he well known, but in the toilsome though honorable and useful walks of Christian benevolence. He was a member of the Congregational church in Lenox, and one on whom much is imposed and sustained with ability and constancy. He was for many years Treasurer of the Berkshire Bible Society, and by that Society made a Life Director in the American Bible Society. He was Secretary of the County Seamen's Friend Society, and an earnest friend of every measure of popular reform. His Christian faith was vital, energetic, active, and hence we must believe the true faith that works by love. His memory will always be cherished with honor.

They were sons of Capt. Daniel and Mrs. Lois (Foote)

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Worthington, and were born in Colchester, Conn. The family removed to Lenox probably in the early part of this century, and there the parents and the two sons above named died." Correspondence.

"Doctor *John M. Brewster* was born Oct. 22, 1789 in Becket, Mass.

His early education was at the Lenox Academy while Mr. Gleason was principal. He commenced the study of medicine under the instruction of his father; attended a course of lectures in New Haven in 1810, and graduated at the Medical School in Boston under Dr. Jackson, in 1812; reached home the very day his father was brought home dead of apoplexy, and commenced immediately the practice of medicine at his native place where he remained till 1821 when he removed to Lenox, and was a successful physician in that and neighboring towns for sixteen years. He was Town Clerk there two years.

In April, 1837, he removed to Pittsfield, purchased the old homestead of Gen. Willis and continued his profession with zeal, fidelity and success for thirty years, making in all fifty-five years of continuous practice.

"His physical constitution was of the most robust kind. Till after he was seventy years of age he would mount his horse with no other help then the stirrups and ride with grace and fleetness.

The old Brewster homestead is one of the historic landmarks, inasmuch as it has the credit of having been a station of the underground railroad for fugitives from the South on their way to Canada and freedom.

Dr. Brewster welcomed to his home Gerritt Smith, Elihu Burritt, Henry Wilson and many of the early anti-slavery advocates. The friendship that existed between himself and the Hon. Charles Sumner (of glorious memory) was constant and unabated to the close of life."

He was an anti-slaver man when it cost something to be one —as far back as when James G. Birney was candidate for President.

Studious of social proprietry and civil obligations, he firmly and conscientiously took his chances on the side of manhood

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and right and calmly and quietly awaited the result." Correspondence.

Need it be said that his grand conduct as husband, father, neighbor, citizen and physician was the outcome of a character which was born of Jesus of Nazareth.

He died May 3, 1869, aged eighty years.

"Doctor *Robert Campbell*, son of David Campbell, the elder, was born at Pittsfield, 1796; graduated at the Berkshire Medical College, 1822, having commenced his studies before the foundation of that institution. No Pittsfield man, of his generation at least, excelled him in mental power or liberal culture. The variety of the subjects of which he acquired accurate and practical knowledge was remarkable. His skill in his profession was widely recognized although he abandoned it in the prime of his life. His thirst for study and experiment was ardent; he possessed extreme conscientiousness, displayed not only in business integrity, but in all the affairs of life." (History of Pittsfield.)

"Doctor *Royal Fowler* of Stockbridge, took the place of Dr. Jones. He was born 1786, and a native of Pittsfield. He practiced at first in Barrington. He was a peculiarly careful physician and much confided in by his patients."

He was a member of the Berkshire Medical Society and from the records I gather that he was highly esteemed and confided in by his fellow members, being placed often in positions of responsibility, and his record as a citizen and physician is irreproachable.

"He was a Christian and died in great peace Sept. 20, 1849, at the age of sixty-three."

We resume the meetings of the Society.

In 1827 the Society meetings revolved around the court in Lenox and the cattle show in Pittsfield.

In '39 we meet a vote as follows: "That certain resolutions upon the subject of intemperance this day presented, after being revised by the president and secretary, be adopted and printed in the county newspapers, signed by the president and secretary. The president was Dr. Perry of Stockbridge, and as in 1837, he established by his energetic efforts at that place

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an auxiliary temperance society, at that time when it was exceedingly unpopular to advocate that question, we have no doubt but these resolutions were from him. Dr. Hawks of North Adams, says of 1829, "At that time New England was drenched with rum and cider brandy." Another writer says, "The habits of intemperance, thriftlessness and dissipation generally which existed in the years immediately following the Revolution still continued." We glory then in the heroism of a member of our Society, who, at that time, gave such a sharp rebuke to the habit to which, no doubt, some of his medical brethren were subject; and at the same time, by its record, placing the Society on the side of temperance. From '34 to '37 there is no record of meeting. We search in vain for the wherefore except the conjecture of dissatisfaction on the relation of the district to the parent Society.

In '29 a committee was appointed to take into consideration the subject of "our annual assessments and initiation fees, and report the best or most proper course to be pursued by the Society to obtain relief."

Jan. 30, the committee reported and it was voted, "That that part of the report advising a separation from the parent Society be rejected."

May 31, "That a committee be appointed to consider the subject matter of the petition of the physicians from this county, and also the subject of difference between the fellows of this county and the parent Society."

"That this committee be instructed to contend for or insist upon the abandonment of the whole annual assessment to this Society."

Next meeting, '32, this vote was amended so that the instruction was to compromise for the payment of one dollar per annum of the assessment to the parent Society. At the next meeting the contest continued in a somewhat varied form.

The meetings of October and December must have been very exciting and condemnatory of the parent Society. Votes were passed, then rescinded, and it is evident that these meetings must have been very wearying to the flesh.

In '33 this subject is continued in a report which it is stated

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that after "an investigation, this district Society is entitled to the sum of $81.53, and our treasurer is directed to retain in his hands said sum."

There is no record of meeting again till 1837, an interim of four years. In '37 a spasmodic effort was made for a revival, but there was only one meeting. This was a time of great financial depression and ruin, and was no doubt the efficient reason for the discontinuance of the meetings.

In looking back through this period we are impressed with the fact that the profession is standing on a higher plane than during that preceding. The rules are more dignified and elastic. They concede more to individual honor. Command is succeeded by an appeal to the better and higher nature. The business complications and wranglings with the parent Society and the interests of the Medical Institution occupy much of the time to the exclusion of professional matters, probably to the disgust of some members, still, there are many carefully prepared papers and many interesting cases brought to the thought of the Society, with a finer and richer enthusiasm than before.

In 1842 there was a reorganization. The Society starts again with nearly the same leaders.

Of the eighty-five names upon the record sheet of 1842, all are dead or removed but eight.

There were two yearly meetings, one at Lenox and one at Pittsfield. This arrangement held till '62, when the meetings were held in Pittsfield. There was no special interest for ten years and the old troubles with the parent Society were still in existence.

We note the resolutions upon Dr. Royal Fowler by Dr. R. Worthington, June, 1850: "Whereas, God in his righteous providence, has removed by death Dr. Royal Fowler, a beloved and faithful fellow laborer in the medical profession, and recently President of this Society, thus depriving us of the presence and counsel of one who was usually "at his post" at the regular meetings of this Society, Therefore, Resolved, That while we would humbly and submissively feel and acknowledge the hand of God in this event we enter upon the records this

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testimonial of our estimation of his character and usefulness as a scientific and successful practioner of medicine, a faithful and devoted friend to the interests and prosperity of the medical profession, and above all would we gratefully acknowledge the goodness of the 'Great Physician,' that in addition to the above traits of character, he possessed and was enabled to exemplify the character of a meek and humble follower of the Saviour. And we would accompany this testimonial with the sincere aspiration that we may all, having faithfully discharged our individual and relative duties be prepared like him to depart in peace." No one could desire a better testimonial. It testifies to eminence in the profession, to faithfulness in his obligations to his medical brethren, to a fulness and sweetness of character which made his life an inspiration. But rarely does the resolution equally reveal the character of the writer. This is a transparency, revealing behind it a firm, self-reliant Christian physician, one who could enter upon a journal the exuberant joy in the character of his friend, and a desire for conformation to his high standard of life.

In 1852 we notice that Dr. A. Williams reported a case of Peritonitis treated successfuliy with large doses of opium. Dr. Clark and Dr. Childs have both been credited with the origination of this manner of treating Peritonitis.

This claim, if it be a claim, we do not think can be substantiated. Years before, this treatment was practiced by Dr. Smith of Williamstown. It was not original with him. It is probable that in Berkshire, Dr. Towner would be found the one who was the rescuer, if not originator of this practice, and that it was continued in a large degree by Dr. Smith.

In the early part of 1854 we have two fine addresses. One from Dr. Babbitt on Tubercular Diseases, "rich in facts and replete with sound medical principles for which able addresses the Society voted thanks. One from Dr. George S. Lyman, setting forth the true mission of our profession replete with wholesome sentiments of great literary merit." In 1854, Dr. White, "then President, interested the Society for half an hour with a condensed history of his life. He intimated that he had been laboring under disease of the heart from early life

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which had been a source of serious embarrassment during his professional career. In '55 a vote of thanks was tendered to Dr. White for his faithfulness and courtesy as President of this Society.

'58 marks a new departure in the history of this Society. The story is this. At a meeting in July remarks were made by Dr. Collins, critizing the manner of conducting the meetings, asking for more method and suggesting that "the president make an individual call upon the fellows to relate anything of interest which has occurred in the practice of each since the last meeting, and that ten minutes be allowed each fellow for recital." After dinner he made some very spirited and caustic remarks relative to the inefficiency of the Society.

The brethren mutually pledged themselves to be more mindful of the future meetings of the Society.

In November following, it was voted, though the journal does not state that the motion was made by Dr. Collins, that there be monthly meetings and except the annual meeting at Lenox, be held in Pittsfield.

What was impossible in the beginning was possible now, whatever a few years before was impracticable was practicable now.

The meetings became fully attended and very interesting.

About June, '59, Dr. Jackson initiated the custom of giving a dinner at the monthly meeting. They are styled, in the Journal, as "sumptuous," "elegant," etc.

Those of us who partook of them will bear witness that the adjectives descriptive were none too strong.

We all know that Dr. Sabin was a good feeder, and appreciated a good dinner. Now this motion of his at the Jackson dinner testifies not only to the dinner but to himself as entirely satisfied therewith: "I move, Mr. President, that the thanks of the Society be tendered to Dr. Jackson for the sumptuous entertainment he has furnished. Also, to Mr. Howland for the efficient manner in which he has executed the order of Dr. Jackson. Carried unanimously."

The dinner speeches were good and productive in cementing friendship and good will.

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The Great Barrington entertainments of Dr. Collins were always "swell," that of '60 especially; nearly fifty medical men were present. Many letters were read; speeches were fired off. The scribe was evidently deeply stirred, he writes: "Evening shadows were gathering about us (four hours having been spent around the cheerful and hospitable table) and the guests left the hall to be charmed by the music of Curtis cornet band. In a social view this probably was the most delightful meeting the Society ever held." Much is certainly owing to Dr. Collins for his zeal in behalf of the Society; his earnest endeavor to make it practical and scientific. His death was the loss of a true and sterling friend.

Certainly the meetings were never more vigorous than during the ten years from '52 to '62. The meetings were very fully attended; the cases reported interesting and freely and fully discussed, and were so reported upon the journal that they are of great value.

The reports of Drs. Stiles and Cady are especially excellent and worthy of praise. The interest seemed at almost fever heat.

The day of the February meeting in '61, the storm was so severe that the meeting was held at the Berkshire Hotel, and seventeen members were present. The active members at that time were: Drs. H. H. and T. Childs, Collins, Lucas, Brewster, Lawrence, Williams, Cady, Meacham, Deming, Smith, of Pittsfield; Duncan, Miller, Holmes, Manning, Kittredge, Streeter, DeWolf, Root and Starkweather. Of this number only one remains (1890.)

The presidents during this time, Drs. Sabin, White, H. H. Childs, Ferre, Timothy Childs and Clarkson Collins are all dead. Dr. Timothy Childs was one of the finest presidents this Society ever had. Prompt in his decisions, thoroughly versed in parliamentary practice, cool, clear-headed, he kept the Society always at their work.

In one of the exciting and acrimonious discussions in the amphitheatre of the college building he impressed me as one of the best presiding officers I ever knew.

He was also a fine surgeon. He had an originally fine mind,

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and a college education with abundant opportunity, had ripened him into a bold and skillful surgeon. He was a fluent and easy lecturer. He kept himself posted on and abreast of all improved methods, and his sad and untimely death brought deep sorrow to a host of friends.

Once when operating before the Society, his patient, a little boy whose deformed arm he was trying to remedy while under an anæsthetic, ceased to breathe. So did we all. But the energetic and tireless efforts in artificial respiration were not remitted till the spirit which seemed to have been launched into the boundless ocean was brought back from the land of shadows to life and light.

The last annual meeting at Lenox was in '62. The removal of the court house in making Pittsfield the shire town removed all meetings to Pittsfield, except when the Society accepted special invitations from fellows to meet with them, and those at Great Barrington, Sheffield, Stockbridge, Lee, North and South Adams and Williamstown, were occasions of great pleasure as well as profit.

About '60 the Society received the addition of Drs. Stiles, Thayer and Green.

Dr. Green was at first Professor of Materia Medica, then to that was added military surgery. Still later principles and practice of surgery, and clinical surgery. It is needless for me to eulogize him for he was known to most of you.

He was the first surgeon who originated the extirpation of Bronchocele, on Oct. 19, '66. Dr. Green's relation of the case will be found in the Medical Record of Nov. 15, '66. Drs. Smith and Paddock were eye-witnesses of this remarkable operation.

He was a delegate from Portland, Me., in 1881 to the International Medical Congress. He made remarks in criticism of some points in "Listerism." And the ideas he enunciated are now the rule in surgery. Returning from the Congress he died at sea. A notice of him says: "he was a leading physician of Portland; confessedly one of the ablest surgeons in Maine, and one of the most skillful in the country."

He was for three years Secretary of this Society, and his

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modesty, great-heartedness and geniality made him a multitude of friends.

Drs. Stiles and Thayer are well known in connection with the Berkshire Medical Journal which began its publication in January, 1861.

It was an admirable journal, and many of the papers are even to-day of great scientific and practical interest.

The reports of the Society published in it are very complete, that of April occupying twelve closely printed Journal pages.

The stimulus to the Society was very great, but the "overwhelming interest," which took its editors into the field, and crushed half of the Medical Journals of that year, brought this to finis with its 12th number. It was of incalculable benefit to the Society through its broad and discreet management and admirable reports.

Watts says:

"While the lamp holds out to burn
The vilest sinner may return."

The proof of that was at the last annual meeting at Lenox, May 14, 1862, when this communication came before the Society:

"To the President of Berkshire Medical Society.—The undersigned, a graduate of Berkshire Medical College, having practiced Homeopathy for several years, from an assurance of its friends, in whom he had confidence, that its potency in disease promised more certain relief to sufferers than the Allopathic treatment, hereby affirms that he has no confidence in it as a system of practice, and that he believes it his duty, as well to himself as to the public, to thus declare, and, that it is his sincere desire to take an honorable position, under his diploma, in the profession, and to observe fully and faithfully the rules and by-laws of the Massachusetts Medical Society."

And he kept on eating "crow" till December, '62, when with drooping crest he begged to come out of the rot of Homeopathy under the old umbrella. Dr. Childs' great fatherly heart made a place for him.

One hundred years ago the Association had for its objects: First, Observation and Communication; Second, A Spirit of

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Union; Third, Respectability. To-day in this Society these objects are amply fulfilled. The pages of the record show how accurate the observations are, and how admirably they are communicated. The spirit of union as far as known is perfect and no cloud threatens its perpetuity.

Foremost in all the questions which lie at the foundations of public health and life, thoroughly alive to the medical progress of the day both in art and science, filling in all our communities responsible and honorable positions, the medical profession of Berkshire has no cause to question its respectability.

The two great objects to be obtained in any medical association are cohesion and growth.

Cohesion requires that the atoms should be similar and in contact. For this reason there can be no cohesion between the students of nature and the students of Hahnemann, between regular medicine and homeopathy. The atoms are not similar.

There can be no contact without association, no association without mutual esteem, no mutual esteem without acquaintance.

Coming together monthly, communicating our cases and treatment we find ourselves, at times, confronted with criticism and suggestions, which even if they prick the bag of conceit, and thereby give us a fall, yet, make us in after time stronger and wiser.

It does great good to one marching forward with the idea that all the world is under his umbrella, to have it whirled out of his hands, that his eyes may take in the unlimited expanse around and above him. Nothing like a live society like this to pull a man out of the ruts and keep him out.

Growth of a society means growth of its members. There is no growth except there is an assimilation of appropriate nourishment. That, for a medical man, is truth as developed from accurate observation of facts and a generalization upon a sufficient number.

The scrappy relation of a case with treatment to match is, for a medical society, eating sawdust. There must be brain work of the highest order in careful analysis and deduction with the largest possible elimination of the personal equation,

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if the pabalum is adapted to growth. And the vitalizing principle must not be wanting.

There must be mutual esteem and consideration of one for another. This exists in eminent degree in this Society.

We have long ago sailed past the rule which enjoins us to treat one another "without ridicule"—"with candor and decency." Even so far, that we should consider it an insult were any one to point us to it.

Standing to-day on the vantage ground of great discoveries in both the art and science of Physic—looking proudly, as we must, upon the facilities for thorough medical education in which Harvard leads the country—glorying in the grand medical charities which are seen on every hand—with minds intent upon the great medical problems, which, with their solution, will banish many of our fatal diseases—there should be no congratulations more fervid than that with which the Berkshire Medical Society greets the new century. Centennial address, Oct. 27, 1887.

I have now noticed one hundred and five physicians who practiced in Berkshire commencing as early as 1743. In nearly every respect there is an almost infinite difference between *the then* and now. Then this Berkshire was a wilderness—conveyance on horseback guided by marked trees—population sparse—the arts in a rudimentary state. As for the science of medicine then it could scarcely merit the name rudimentary. These physicians had neither stethoscope, opthalmoscope, microscope, endoscope or chemical thermometer—none of the elegant and efficient preparations which chemistry has furnished to us. They collected, prepared and pounded their own medicines. Cloroform, ether and quinine were unknown.

They could say with Cerimon—(Pericles Act 3, Sec. 2.)—

> "Tis known I ever
> Have studied physic, through which secret art,
> By turning o'er authorities, I have
> (Together with my practice) made familiar
> To me and to my aid, the blest infusions
> That dwell in vegitives, in metals, stones;
> And I can speak of the disturbances
> That nature works, and of her cures, which give me

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A more content in course of true delight,
Than to be thirsty after tottering honor,
Or tie my treasure up in silken bags
To please the fool and death."

Among them, sixteen were college educated, two Dartmouth, three Harvard, five Yale, five Williams, one unknown. But those who never trod academic halls were self-educated, as we say, which is the best of all education. How did these early physicians become such strong and correct thinkers? Not alone or chiefly because they were forced by stern necessity to a vocation which would procure for themselves and those depending on them, daily bread, but because they were impelled by desire "the wings of the soul," "which is indeed, (as Wilson says) essential to all greatness, enlargement and strength of soul; by which the unconquered patriot hopes his country's deliverance, and the good man hopes that his just purpose shall succeed against the opposition and division of the world."

Says North, "There have been those who have found the power to bring down good among men, and have used it. Men simple in their spirit, not radiant in genius, not strong in power, not pouring out the dazzling and exuberant wealth of their own minds before men's eyes, but pouring out their spirit through their hearts—men unconscious of themselves, but who have brought down good into the life of men by bringing it first into their own."

They were men, broad in manhood, generous in sympathy, mindful of the poor, became love of humanity, "pure, generous and heroic, in its every heigth of strength sacrificing itself to its object or to solemn duties, enabled them by its own intense strength to make that sacrifice."

Yes, these men were strong hearted and heroic. The howling winds and pitiless storms, when wild winter had wrapped these Berkshire hills in a snowy shroud, or the stars in the deep blue vault which looked down upon them in guidance in their long lonely rides, or the sick in the rude log cabin far from the busy haunts of men, whose soul as well as body were gladdened by their ministrations, they would testify of their heroism.

But these men were not only physicians making the best use

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of what they had,—and first rate work at that—but they were in the fullest and best sense of the word, citizens. We know seven of them took an active part in the Revolution, one in the war of 1755, five in the war of 1812; most of them were either Town Clerk, Selectmen or Justice of the Peace; many of them were Representatives or Senators; three of them were Judges of Court of Common Pleas; one was Lieutenant Governor. It is striking, in all the communications made to me, what uniform mention is made of the interest of these men in public education.

In Pittsfield, what a debt of honor and gratitude is owing to its Childs and Brewsters, in the same regard. The Berkshire Medical College stood for a long time the monument to the unconquerable zeal and wisdom and devotion of H. H. Childs in the education of men spread far and near, who were a bless- to their race. And with him were associated Burbank, and Collins, and Burghardt, and the Worthingtons, and Fowler, and Bartlett, and Perry, and Tyler, and Delamater, and Brewster, and Batchelder, and Dewey. Men of classic education and strong and earnest.

What of good (it must have been immense) this institution has achieved can never be known.

And so all through this County the early physicians had great influence in moulding public affairs. Even those relating to anti-slavery and temperance; they went forward as the pioneer corps, ushering in the true and the best.

Over these early physicions and citizens was thrown the radient mantle of christianity. *There* was the hiding of their power. The profession of medicine is Christ-like, and some of these physicians have been spoken of, as going about doing good. The majority were professing Christians and many of them deacons.

Now, in view of what these men were as scholars, active in mind as well as body, eagerly seeking for opportunities to do something noble, as physiciams with extensive practice, touching multitudes of people in the tenderest places of humanity, —with zeal generally according to knowledge,—as citizens, taking a larger share in the matters of civil government, deeply in-

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terested in education, knowing that true education was the vitality of the Commonwealth; maintainers of the sanctity of the Sabbath and public worship; zealous for the Bible, and readers of it, and in their lives exemplifying its teaching, what must their inevitable influence and power have been in the normal development of Berkshire County.

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The Protestant Episcopal Church in Berkshire.

By Rev. JOSEPH HOOPER, Lebanon Springs, N. Y.

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THE PROTESTANT EPISCOPAL CHURCH IN BERKSHIRE.

The planting of the Church of England in Berkshire county is an unwritten chapter of local history.

Mr. Charles J. Taylor, in his clear and accurate history of Great Barrington, details the events that led to the formation of a parish of the English church in that town.

Mr. J. E. A. Smith, in his well-written history of Pittsfield, tells the story of the dissensions in the Congregational society that induced the formation of other religious societies.

For the other towns, the brief sketches in the old History of Berkshire compiled by Dr. David D. Field, the centennial discourse of the Rev. Dr. Samuel B. Shaw at Lanesborough in 1867, and the memoir of the Rev. Thomas Davies are the only printed material. The late Rev. Dr. Samuel P. Parker, in his paper read before this Society in August, 1880, while giving some particulars of the origin of the parishes of the Protestant Episcopal church, dwells rather upon their later history and his own valuable personal recollections for nearly fifty years.

Since that paper was delivered some interesting historical documents have come to light that make the preparation of a complete history possible. They consist of a copy from the files of the Society for the Propogation of the Gospel in Foreign Parts; of the correspondence of the Rev. Gideon Bostwick from 1770 to 1775; the Petition of the Great Barrington district to be erected into a mission, Oct. 1769, and a portion of the autobiography of the Rev. Daniel Burhans, relating principally to his work in this county, written by him in 1853, when he was in his ninety-first year. In addition the manuscript records of Trinity church, Lenox, have afforded many items of real value.

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The settlers of this county were principally members of Congregational churches, and each town was an ecclesiastical and civil unit. The town and society were inseparable, and in the midst of entries in the records for the opening of roads, the building of bridges, the surveying of boundaries, we find those for the calling of a minister and his support,—by town tax, for cutting his fuel, for the building of a meeting-house and the election of church officers. Congregationalism was established in the province, and dissenters from it were only permitted to worship God in the manner their conscience dictated by special exemption in town meeting from the tax levied to maintain public worship according to the Congregational order. Such dissenters had to procure certificates from the religious teachers whose ministrations they attended, that they were regular members of the society over which these teachers presided. In 1742 a special act of exemption was passed by the General Court for the benefit of members of the Church of England, by which their proportion of the town tax for the support of a gospel minister was to be paid to their priest or missionary by the Treasurer of the town upon his certifying that these persons were members of the Church of England. In some old church families, and in the records of many counties may be seen such certificates, yellow with age, quaint in chirography and phraseology, bearing oftentimes two names by ministers settled fifty miles or more from the towns for which they were given. It adds to our regard for their faithfulness and earnestness that these ministers with a sufficient amount of parochial work at home to occupy them would take the long journeys in a partially settled country to care for the souls of these scattered children of the church.

The founders of the colony of Massachusetts were men who came to the new world to break away from many political and religious disadvantages. If they were not all, by conviction, independents or Brownists in religion, they were republicans in politics. The disabilities suffered in Massachusetts by those who did not conform to Congregational government were due principally to the narrowness of the age, to the sternness of character their Calvinistic sentiments, as a rule, foster and to

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the political doctrines of those who had established in their New England, as they fondly boasted, a state without a king and a church without a bishop. It is not the province of this paper to discuss the relative merits of the theories of church government, but only to show how the rights of individuals to serve God in the way their religious instincts prompt, were vindicated by the bold stand taken by many prominent men in this county more than a century ago, and how the Episcopal government of the church was not fostered by tyranny and checked progress as was so strongly asserted then.

Judge Chamberlain, in his thoughtful essay upon John Adams, before the Webster Society last January, makes the best defence of the Puritans, when he says, "They had come hitlier, not so much to erect a state as a church; and if, after a time, the two became one, that one was the church-state, not a state church, between which there is an immense difference. They set it up for themselves, not for others. To that liberality of toleration they made no pretension as is so often forgotten. To their new home came unwelcome intruders; and with them came trouble."

The first town in this county in which dissent from Congregationalism appeared was Great Barrington. The Rev. Samuel Hopkins, a strict Calvinist, a friend of Jonathan Edwards, a giant in intellect, an imposing figure among the New England Congregational clergy, and whose personal traits are admirably brought out in Mrs. Stowe's "The Minister's Wooing;" had been called to be minister of the town in September, 1743. While some members of the Lutheran church, who had removed to Great Barrington from Kinderhook among the early settlers, were not cordially in his favor owing to their being unacquainted perfectly with the English language, as they used in their homes only the native Holland Dutch tongue, yet it was not until after 1760 that any wide-spread disaffection occurred. Mr. Hopkins had gained the respect of the people, whom he represents as being very irreligious when he took up his residence there. He visited the Dutch settlers regularly and many of them attended the public services. The refusal to administer Holy Baptism to the children of those who were

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not members of his church, or to allow occasional services in the Dutch tongue in the meeting house caused many of the Dutch, who had not united with the church, to be seriously offended. They began to absent themselves from Sunday meetings, stormy scenes occurred in the public town meetings. Mr. Hopkins' salary was not promptly paid. At length, one Sunday, he rebuked the tything-men, whose duty it was to report absentees to the magistrates for their neglect. Spurred by this they brought before the judges those who had remained away from the Sunday meetings for three months. The General Court, by statute, made attendance once in three months upon the services of the minister of the town compulsory. The penalty for non-attendance was either a fine or confinement for one day in the stocks. Isaac VanDeusen, John, Peter, and Garret Burghardt, all of them prominent citizens, were accused pleading guilty, the magistrates, at their request, allowed them time to decide what their punishment should be. They consulted friends in Stockbridge, the Hon. Timothy Woodbridge, the well-known Indian school master, Judge Edwards, and others, who advised them to choose the stocks. There being none in the north parish of Sheffield, as Great Barrington was then called, they were taken to Sheffield. A large number of people were present, among them Judge Woodbridge and Hendrick Burghardt, a brother of three of those who were to be punished, with a loaded gun. He took his stand near the stocks and threatened to fire upon the first one who offered any insult to the prisoners. The day was one of triumph to the law breakers, and from that time measures were taken to form another church organization. The Dutch remained at home "reading," says a highly embellished account, which is the chief authority for this portion of the ecclesiastical history of the town, "their Bibles and other religious books with which they were abundantly supplied," attending meeting only a sufficient number of times to keep within the letter of the law.

Mr. Hopkins was deeply offended at their course, and in the presence of some of the delinquents one Sunday, used such violent language,—"every Sunday you are not here, you are in hell,"—that the Dutch inhabitants determined to attend no

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longer. They invited the Lutheran minister at Loonenburgh, now Athens opposite Hudson, in the county of Albany, to visit them monthly, who administered Holy Baptism and preached to them acceptably for some months. The narrative here seems confused; the name of the minister, as written, is Barkmire, and in the Documentary History of New York the name of the Rev. Wm. Christopher Berkenmeyer is given as the Lutheran minister in the city and county of Albany in 1746. That he remained in the county for many years seems uncertain, and no documents appear extant to show any active existence of the Lutheran church in the city of Albany, excepting entries in the records of St. Peter's church, Albany, which would imply that the Lutheran congregation worshipped on Sunday afternoons in the church building of that parish for several years. Another Lutheran minister who is mentioned as visiting Great Barrington is the Rev. Dr. Knoll, said to be of Kinderhook. He was never minister at Kinderhook so far as any documentary proof can be found. The Rev. Michael Carparus Knoll was, in 1748, minister at New York and in Dutchess county. The present writer ventures the assertion that these services by Dutch clergymen were made before any trouble with Mr. Hopkins, and were, probably, one cause of his violence toward the Dutch settlers, who did not wish to pay both their proportion of taxes for Lutheran services and for the Congregational minister. This conjecture is strengthened by the fact that the first services of the church of England are said by the same authority to have been held about 1760. There were a few members of the Church of England resident in the town who had hitherto paid their taxes for Mr. Hopkins and attended the Congregational meeting. They were among the prominent men, highly esteemed by all. They sympathized with the Dutch in the hardships that they suffered, and advised the forming of a mission of the Church of England. The Dutch agreeing with them, they sent to New Milford, Conn., sixty miles away to invite the Rev. Solomon Palmer, itinerant missionary in Litchfield county, to visit Great Barrington. Mr. Palmer, in a letter written to the Society for the Propagation of the Gospel from Litchfield, Conn., June 8, 1763, a short

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time previous to his removal to New Haven, gives an account of his visits. The exact dates cannot be determined from the letter, but we know they were between 1760 and September, 1762. "Twice I went to Great Barrington, a county town in the Boston government, 35 miles to the northward, where I spent some time and preached on Sundays, and lectured to crowded auditories and administered the two sacraments of Baptism and the Lord's Supper. I took a great deal of pains with that people to instruct them in the principles, doctrines and government of the Church of England, and with good success, for at both visits most of them heads of families, declared for conformity who I have great reason to think will be steadfast in their profession and adorn the same by a suitable conduct, and where there is the fairest prospect of a still plentiful increase, and on my return the last time I preached (as desired by many) at Sheffield, a town in the same government, to a large congregation of devout people, and baptized a woman of good understanding and sober life, and twelve children."

The Rev. Thomas Davies, at first assistant and afterward a successor of Mr. Palmer in his widely-extended mission, who was appointed in the summer of 1761, made several visits to Great Barrington as we learn from his letters to the society. In one written from New Milford, Conn., Dec. 28, 1762, he says, "By the advice of the Rev. Mr. Caner of Boston, a few families in Barrington, the westernmost settlement of that colony, sent their earnest desire that I would come and visit them. Accordingly, in September last, I went (it is sixty miles) and preached to a large concourse of people, and baptized some children, and instructed them in the meaning, use and propriety of the Common Prayer Book. They informed me that many had long been dissatisfied with their dissenting instructions, being constantly taught rigid Calvinism, and that sin was of infinite advantage and advanced happiness greatly in the world; that if the church was introduced there they must pay tithes; that the church was just like the papists; that the service book was taken from the mass book, etc. I chose a clerk, a very regular and pious man to read prayers with them, as they could not in conscience go to meeting. One of the most steady

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among them was imprisoned last summer for non-attendance, and they all would be if they did not meet among themselves. There are near forty families conformists in this town; people of worth and good fame." It was at this time that these families put themselves under the pastoral charge of Mr. Davies. The clerk chosen was John Westover of Egremont; the wardens elected were Jonathan Reed of Great Barrington, and Robert Noble of Sheffield, the founder of Nobletown, (now Hillsdale,) N. Y. The incorporators were Robert Noble, Jonathan Reed, David Ingersoll, Samuel Breck, Stephen King, John Westover, Jacob Burgott (Burghardt), Warham Williams, John Williams, John Williams, Jr., Ebenezer Hamlin, David Clark, Josh Robie, Jona Hill, Daniel Bagley, Josiah Loomis and Josiah Loomis, Jr. The original certificate is now on file in the County clerk's office at Pittsfield. A copy furnished by the Hon. Henry W. Taft, county clerk, is printed in the History of Great Barrington. Isaac Van Deusen, John Burghardt and others of the Dutch conformed to the church and became earnest and active members of the new parish. In 1763 materials for the erection of a church were brought together. Several visits were made during this year by the Rev. Roger Viets of Simsbury, Conn., who baptized three children and solemnized one marriage. In 1764 he made two visits, when he baptized six children, and in January, 1766, he made his last recorded visit. The acts are registered by him in the register of the parish at Simsbury, Conn. There were also several visits from the Rev. Dr. Mansfield of Derby, as we are informed by Dr. Burhans in a letter in a privately printed memoir of Mrs. Sarah Ann Boardman of New Milford. The attitude of Mr. Hopkins during the preliminary steps for firmly establishing the new mission station was very hostile. In his autobiography mentioning the growing discontent and trials he was undergoing, he says, "And a number turned chnrchmen, apparently, and some of them professedly, to get rid of paying anything for the support of the gospel." On Christmas day, 1764, a frame church 40x50 feet, with a chancel and porch making the total length seventy feet, was opened by the Rev. Thomas Davies, who preached a sermon from St. Matthew

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xxi: 13, which was printed at the Providence press. The church was a very handsome one and modeled after Christ church, Stratford, Conn. It is the tradition that a friend in England furnished the glass which was so freely used that the building was often called the glass house. A steeple one hundred and ten feet high was surmounted by a gilded weather-cock, and the belfry furnished with a bell, the first in the town. The building committee were Messrs. John Williams, Samuel Lee and John Burghardt. The building was not entirely finished until 1774, and the money for its erection was gathered by friends in various parts of the county. A contribution was solicited from Sir William Johnson in January, 1767, as we learn from a letter of the Rev. Thomas Brown of Albany, who speaks of the great hardships the churchmen suffered from the Presbyterian party. Sometime previous to the opening of the church, probably early in 1764, or late in 1763, Mr. Gideon Bostwick became a resident of Great Barrington and master of the high school established by some gentlemen of the town. He was a native of New Milford, Conn., and had graduated from Yale College in the class of 1762. He served as lay-reader in the parish when no clergyman could be procured, until he sailed for England in 1769, to receive holy orders.

The next town in which the services of the Church of England were established was Lanesborough. Among the early settlers of this town was a company of churchmen from Newtown and Stratford, Conn. They were all men of real earnestness who resolved in their new home to maintain the services they loved. Sunday after Sunday they met in the house of William Bradley, who served as lay-reader. They were first visited by a clergyman in October, 1767, when the Rev. Samuel Andrews of Wallingford, Conn., in a journey to the northward (this was the ordinary phrase to describe the new settlements in the New Hampshire grants) on October 2, 1767, presided at a meeting for organization when William Bradley and Joel Sherman were chosen wardens, and Abraham Bristol, clerk. A school house at the northeast corner of Mr. Bradley's farm was afterward used as a place of worship, and previous to October, 1769, a small church had been built as we learn from

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the petition of the Great Barrington district to the Society for the Propagation of the Gospel. These were the only two places in the county where we are certain the services of the Church of England were maintained until the ordination of Mr. Bostwick in the spirng of 1770. Great Barrington was formally under the charge of the Rev. Mr. Palmer, who had returned from New Haven to his old mission in Litchfield county soon after the death of the Rev. Mr. Davies, May 12, 1766. There were "thirty-four families of the church in Great Barrington at that time" besides thirteen families in the adjacent parishes "who attend publick worship here," to quote their petition. Mr. Palmer resided thirty-four miles away, the road often impassible in the winter, and the other portions of his mission requiring so much time that it was but seldom he could officiate at Great Barrington. There was no clerical provision at all for Lanesborough where there were nineteen families of the church. They say in this petition "Though we are but few in number at present, yet we cannot but think that could we be favored with a minister some part of the time, the church would in a little time increase to a considerable number." It is probable, however, that Mr. Bostwick, while still a lay-reader, went there. The great distance of these Berkshire churchmen from a clergyman, their great desire that the services be properly maintained, that their children be baptized, that the holy communion be frequently administered, that the surrounding towns be also cared for, led them in October, 1769, to join with two small towns in the New York side of the Taconics, Nobletown (now in Hillsdale, Columbia county, N. Y.) where a small church had been built, and New Concord, on the hill four miles above Chatham, N. Y., in asking for a mission of the Propagation Society and requesting that Mr. Bostwick be ordained and appointed to it. Among the signers of the petition are Peter Curtis, who was a well-known patriot during the Revolution, Abraham Bristoll, Joel Sherman, John Powel, Nathaniel Bacon, William Bradley and Benjamin Forham (a mistake for Farnham), of Lanesborough, and Thomas Pier, Samuel Lee and John Burghardt of Great Barrington. Bearing this petition and a commendatory letter from the clergy

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of New York, the Rev. Drs. Auchmuty, Cooper, Ogilvie and the Rev. Mr. Inglis, Mr. Bostwick sailed for England in Dec., 1769, and arrived in London Jan. 23, 1770. He lost no time in urging the importance of at once erecting the mission and presenting himself to the Bishop of London for ordination. The Society were very averse, owing to the political disturbances of the time and the smallness of their income to extend their bounty to new fields, yet the stand taken for religious liberty by the churchmen of Great Barrington, and the poverty of those settled in a wilderness country in New York, made such a favorable impression that the petition was at once granted, and with no longer delay than was required by the canons of the Church of England, Mr. Bostwick was made deacon at a special ordination in St. James' chapel, St. Matthias's day, Feb. 24, 1770, and on March 11th, in the same chapel, ordained priest by the Right Rev. Richard Terrick, Bishop of London. Leaving England in April he reached New York May 29, 1770, and Great Barrington June 4th. The culmination of the troubles at Great Barrington with Mr. Hopkins was his dismission by an ecclesiastical council January 18, 1769, so that when Mr. Bostwick commenced his ministry there were no other religious services of any kind in the town. Several attempts were made by the town to settle a good learned and orthodox minister, but they were ineffectual until 1787, and the minister then settled, the Rev. Isaac Foster, remained only three years. It was not until sixteen years after that a prominent Congregational minister was chosen by the Congregational society which had been incorporated by the General Court in 1791.

Mr. Bostwick gained the love and affection not only of his own parishioners, but of the whole town. He gave twenty Sundays in each year to Great Barrington and twelve to Lanesborough and Nobletown, and eight to New Concord. He entered heartily upon his work; he found that there were scattered through the county, in the new towns on the New York slope of the Berkshire hills many families of the Church of England. In his letters to the Society he speaks of his constant travelling and of the many he was able to instruct in the doc-

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trines of the church. His zeal led him into every nook and corner of the county; he would gather the people for a service and then baptize the children brought to him. During 1771, through these visits, the worship of the church was set up, to use his own phrase, "at Lenox and Sandisfield, where they have morning and evening prayers and services read every Lord's day, and to whom I frequently preach lectures on week days, as I do also at several other places out of my mission, sometimes three and sometimes four in the space of a week in places no less than 30 or 40 miles asunder. All this through the pressing importunities of the people I am obliged to perform (and that by means of their poverty in a new settled country) without any reward other than the satisfaction that arises from the hopes of rendering myself useful to my fellow mortals or else suffer them and their families to live in a total neglect of the ordinances of the gospel, which I cannot find it in my conscience to do." Mr. Bostwick's private register, which is among the archives of St. James church, Great Barrington, shows him ever active and energetic, ready to do his Master's work, whether it called him to Manchester and Arlington, Vt., eighty miles from his home through a partially settled country, or to Litchfield county, Connecticut, his old home sixty miles to the south, and the towns lying between. In Berkshire county, besides those places where services were regularly held, Stockbridge, West Stockbridge, Tyringham, Egremont, Partridgefield, (now Peru), New Ashford, Hartwood, (now Washington), Alford, Adams, Taconick Mountain, (now Mount Washington), New Marlborough, Pittsfield, Bethlehem, (now part of Otis), Williamstown and Lee were visited and many children were baptized. The missionary ardor of Mr. Bostwick, the record of the great work he accomplished in the spreading a knowledge of the Church of England, deserves a fuller treatment than is possible in this paper. Lack of time prevents a detailed account of his noble life whose influence is still felt in many of the places that received his ministrations. During the twenty-three years of his pastorate he baptized 2,274 children, 81 adults, married 127 couples, and buried 84 persons. Connecticut, Massachusetts, New York and Vermont

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would honor the memory of this faithful priest, who, in his mountain parish remote from the great centers of population, was able to bring many souls into the kingdom and to lay foundations built upon often after many days. The Rev. Gideon Bostwick entered into the rest of God's saints at New Milford, Conn., June 13, 1793, in the fifty-first year of his age. His body was buried in the lower cemetery at Great Barrington, and a monument of American marble was erected the year after his death by a company of friends. The Rev. Daniel Burhans took up the mantel of Mr. Bostwick, and in Berkshire county, Mass., and Columbia county, New York, was able to accomplish much that still remains permanent. With the aid of his autobiography many graphic descriptions of pastoral work in the last century can be given. His life was extended beyond four-score and ten, he was the last survivor of the clergy ordained by the first diocesan bishop in this country, the Right Rev. Dr. Seabury of Connecticut. He kept for years a diary, and in the last year of his life amused himself by writing, as a preparation for his funeral sermon, an autobiography.

Daniel, the son of Henry Burhans, an officer in the French and Indian war, was born at Sherman, Conn., July 7, 1763. His father could not afford to give him the classical education that he desired, for the thoughts of Daniel had always been turned to the ministry of the Congregational church. He was industrious and studious and attended in the intervals of his daily labor the district school three or four months at a time. He applied himself so zealously that his teacher became greatly interested in him and offered to support him in his college course if he could be prepared for admission. Daniel, then seventeen years old, by hard work on a farm in the summer, and by teaching school in the winter, giving his evenings to hard study, was ready for college in two years. In the fall of 1772 he set out on a visit to his patron that he might be examined. The distance was twenty miles. To his inexpressible grief he found the one on whom the hopes of a liberal education depended upon his death-bed. With a heavy heart he journeyed towards home; his money failed and he knew not what to do. About this time he came to Lanesborough where

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he worked for his board with the privilege of attending school. The teacher not being found as competent as had been expected, he was discharged and Mr. Burhans urged to take his place, which he did. From this time his worldly prospects brightened. During the winter of 1782–3, there was a revival at the Congregational church in Lanesborough of which he was a member. The five points of Calvinism being specially urged upon his attention he began to examine them with greater care and thought than ever before. He found that his theological opinions did not coincide with them and his mind was in a state of great doubt and despondency. He began even to doubt the holy scriptures and to despair of his own salvation. While in this condition a friend placed in his hands the articles of the Church of England. He read them attentively without knowing what body of Christians had prepared them, and found that he agreed with the views of Divine Providence, regeneration, election and the means of grace there set forth. Upon the next visit of Mr. Bostwick, Mr. Burhans sought him, propounded his difficulties, and his great satisfaction with the articles of the Church. Mr. Bostwick advised him, gave him books to read and finally admitted him to the Holy Communion in St. Luke's church, Lanesborough, on Whit Sunday, 1783. Mr. Burhans' school was prosperous, his mind was calm, his religious aspirations satisfied, his health, which had been delicate, was greatly improved. He does not seem to have remained continuously in Lanesborough as he mentions living with a friend and teaching his children for his board and lodging, and afterward teaching a district school for five months.

In the year 1787, Mr. Burhans took up his residence permanently at Lanesborough, as we learn from this characteristic passage.

An occasional omission of a word by the writer is supplied in a parenthesis.

"My health having much improved and having arrived at my twenty-fourth year, and having no prospect of accomplishing my early desires, and much increased since I became a churchman of being qualified for a minister of the gospel, I finally concluded to abandon the idea and seek contentment

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and support by teaching school of which I had been for sometime past remarkably successful in Lenox, the county town, where they were anxious I should [remain.] No sooner than my friends in Lanesboro' know [my] determination, and the desires of the good people of Lenox, than they determined, and in a few months erected a handsome brick building which I opened as an independent school. In a few months the number of scholars exceeded 100, and in less than a year amounted to 150, as many as could be accommodated, which remained undimished for six years.

But before one year expired, finding it difficult to find board for my pupils from abroad, I concluded to settle in life and to take scholars from a distance, to accomplish which, I must have a house and some one to take the charge of it. In the female department of young ladies, there was one, [who] in amiableness of temper, urbanity in behavior and scholarship excelled, but she being only fifteen years of age, a farmer's eldest daughter, and the pride of the family, appeared an insurmountable objection to my prevailing wishes, and I dare not indulge for a moment the burning thought. But as I had the reputation of a pious and promising young man, recently come into the church, and read sermon[s] and occasionally the service, in the absence of the clergyman; and that her father, one of the wardens, and the most able d[ef]ender of the church and her authority and discipline as a layman that I have ever known, besides a warm friend of mine, a gleam of hope would sometimes dazzle in the mind's eye. And I considered that the hearts of the children of men were in the hands of the Lord. I had in the course of a few weeks a faith of submission to repair to the throne of grace, (to me on this interesting subject.) I now attempted to gain her affections, not by flattery or a single word or gesture that would breathe anything beyond friendship. In this I succeeded and obtained hers, and knowing full well that where this is reciprocal between man and man or male and female, there will exist no difficulty of carrying into effect any lawful design in religion, politics or matrimony, and for the want of establishing this first principle is owing most of the failures on all subjects. In the autumn she

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left school and returned to her father's, Obed Edson, about three miles distant. My next effort was to obtain the decided friendship of the family, and after a few visits I was satisfied and received her pledge and the approbation of her parents and family. The prosperity of my school in our new [building,] and the preparation for building myself a house in [the] ensuing season with the pleasing anticipations of the future both for time and eternity, led to a proper improvement of time in the faithful discharge of my duty, with a conscience void of offence. Thus the winter passed cheerfully away, improving my leisure hours in reading and other devotion[al] exercises, a record of which, with prayer and hymns connected with a solemn self-dedication to Almighty God, signed in my own blood, recorded in the fore part of my Hertarium. However, the instrument alluded to, called a covenant may appear to the fastidious I know not. One thing I know, that I was conscious [of], and that is [it] had a salutary effect upon my whole life. He who doubts, go and do likewise. Oct. 12, 1788, I was married to Prudence Edson in St. Luke's church, by the Rev. Gideon Bostwick. Although my wife was young, having entered her seventeenth year, having by nature an affectionate heart and vigorous mind, a discriminating understanding, and influenced and regulated by a lively faith in her Redeemer, rendered her not only amiable but endeared to all her acquaintance and exemplified in us the literal truth 'these twain are one flesh.' In due time we removed into our new house, and before retiring to rest, we erected a family altar [and] dedicated our house with ourselves and all things appertaining to us to Almighty God, by reading the holy scriptures and prayer, and renewing our matrimonial vows and pledging to daily kneel before our Heavenly Father imploring his direction in all our ways, and further us with his continual help, that in all our works begun in [His] name might end in His glory and the salvation of our souls. * * * We took in a few boarders, and my wife was principal teacher of the female department."

Mr. Burhans was a successful teacher and the school gave him an income of two hundred dollars a year besides a comfortable support. Mrs. Burhans was an indefatigable help-

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meet in spite of the asthma with which she had been afflicted from her childhood. His was probably the first school higher than an ordinary district school that was ever opened in Lanesborough. "Thus," he says, "five years passed away with but few intervening clouds to keep us mindful 'this is not our continuing city.'"

There was a higher duty than school teaching for Mr. Burhans, his early desires that he might be a preacher of righteousness, that he might guide souls to the blessed Redeemer, were to be fulfilled. His own words will tell better than any paraphrase his reasons for taking holy orders and his preparation.

"About the year 1791, (having as remarked above read in church for three or four years) I found that it was suggested by some that I had better close my school and take holy orders. Although for several years [I had] abandoned the idea of a subject that had cheered many a dark hour in my boyhood, the seed was [not] dead, but gave evidence of germinating. I checked the rising thought. My natural and acquired talent forbids. In the course of a few weeks in conversation with Mr. Bostwick, he says: 'I have been thinking for some time of introducing another clergyman into the county, or proposing that you should take deacon's orders and retire an old man from traveling twenty-five miles to baptize a sick child, or to perform any office belonging to that degree in the ministry.' In reply I acknowledged the thought was more gratifying than otherwise, but for the want of required qualifications, I had relinquished the subject. Besides I have a large and profitable school, the avails of which my rising family requires. 'Oh,' replies Mr. Bostwick, 'I had no thought of your giving up your school, or immediately taking charge of [the] parish, but perform those duties that but seldom occur, and occasionally perform service in some of the neighboring towns. I can obtain a dispensation as it respects your literary qualifications.' If this flatters again the budding germ, it proposed an unanswerable question on my part, 'Who is sufficient for these things?" Inspiration answered 'My grace.' But to tell the truth, if Mr. Bostwick urged [it] I was gratified, and by saying to myself, [If] I should be an instrument in saving one soul to

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God, [will I] give all the glory. As theology had engrossed my reading for a number of years I commenced, under the guidance of the venerable Mr. Bostwick, who for several years had been my spiritual father, to read syst[em]atically, and he recommended Pearson on the Creed, Lester on Socinianism, etc., Hooker [the Ecclesiastical Polity,] Archbishop Potter on Church Government, Bishop Newton's Dissertations on the Prophecies, Stackhouse's Body of Divinity, Eusebius, etc. I improved every moment after closing my school. As I kept no boy, I cut my own wood and to[ok] care of cow, sheep, pig and poultry. At early light I commenced my studies, and continued with my midnight lamp, allowing myself but four hours sleep. I was early in active duty. My school still prosperous, had two public exhibitions in the year." Thus far the autobiography. Meanwhile events were taking place that deserve notice.

The contest for freedom of opinion in religion in Pittsfield began in opposition to the rate levied for the building of a new meeting house, authorized in November, 1789. The right to tax all property for the building of a meeting house, and the support of a public teacher of morality and religion was given the laws of the Commonwealth at that time to the majority of voters in a town meeting. Any dissent from that decision had to be discussed in a town meeting and there determined. The churchmen in Pittsfield at this time were probably not many, but among them were six tax payers, four of them being prominent and wealthy men. Col. Henry Van Schaack, formerly a member of the Dutch Reformed Communion and a churchman by study and conviction who was highly esteemed in the town, was the champion of all the dissenters from Congregationalism after the levying of the first tax for the new meeting house, a protest was presented to the town meeting in August, 1790, signed by the Baptists, Shakers, churchmen and others who were property holders, and claiming that such a tax was contrary to the constitution of the Commonwealth. No notice was taken of it. Mr. Van Schaack commenced a suit against the assessors, and protested to the selectmen in December, 1761, and March, 1792, against the assignment of a seat to him

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in the new meeting house, says that he "supports his own mode of worship in a neighboring town, Lenox, and considers that to compel him to maintain that of another denomination bears an aspect to unfriendly to the sacred rights of conscience secured him by the constitution, and therefore is an imposition not to be submitted to." In March, 1792, Mr. Van Schaack's vigorous protests began to be heeded, and a committee to ascertain the dissenters in November, 1789, was appointed by the town. They reported in April, and we find in the list these six churchmen, although Stephen Jewett was declared a sufficiently good Congregationalist to be taxed. Jonathan Hubby, James Heard, Henry Van Schaack, Esq., Eleazer Russell, Titus Grant, Stephen Jewett. At this same meeting the collection of the taxes of dissenters was suspended for three weeks that they might deposit with the treasurer a written request to order the collector to pay the sums assessed to them for the support of their chosen religious teacher. This was not entirely satisfactory, although the fairest disposition that could be made as regards taxation, for it did not touch one chief ground of complaint the appropriation of the common land of the town for the benefit of only a part of the inhabitants. Mr. Van Schaack continued his suit, and received letters commending his course from Bishop Seabury of Connecticut, Dr. Parker of Trinity church, Boston, afterward Bishop of Massachusetts, Rev. Dr. Stillman of Boston, a well known Baptist minister, Gov. William Eustis and others. He was nonsuited in the Common Pleas, laughed out of court, but acting upon the advice of Dr. Parker, that "in spite of the horse laugh of Judge Paine," the court of final resort would decide in his favour; he appealed to the Supreme Court. In October, 1792, the Supreme Court sustained Mr. Van Schaack's appeal and the battle for religious freedom in Berkshire was won. Mr. Van Schaack speaks, in one of his protests of attending the church services at Lenox. Mr. Bostwick's letters and his register show that services had been held regularly since 1771. In 1774, Mr. Bostwick records a vestry meeting there.

"Lenox, May 2d, at a vestry meeting chose David Perrey,

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clerk; John Whitlock, Eliphalet Fowler, church wardens; Royce Hall, John Whitlock, Jr., choristers."

The records of Trinity church, Lenox, commence with an undated agreement "To support in future in the town of Lenox or the adjacent towns, the public worship of Almighty God according to the rules and regulations of the American Protestant Episcopal church, as established by the convention of the said church, regularly appointed and held at Salem, in the county of Essex and Commonwealth of Massachusetts, on the fifth day and sixth day of October, in the year of our Lord one thousand, seven hundred and ninety," after agreeing to subscribe for the support of public worship, and arranging the details of the association, it closes with this paragraph:

"And we cordially invite all others of our fellow citizens in the vicinity who are of the same persuasion, or whose scruples of conscience do not prevent them to unite in the same laudable undertaking.

JARED BRADLEY,
CLARK BALDWIN,
AZARIAH EGLESTON,
JESSE BRADLEY,
TIMOTHY ARNOLD,
THADEUS THOMPSON,
SAMUEL DUNBAR,
JOSEPH HOLLAND,
JOHN FREESE,
AARON BENEDICT.

It is probable that these articles of association were made soon after the convention of Massachusetts mentioned there. The book in which it is recorded is endorsed on the front cover, "April 1st, 1792." The formal proceedings of the vestry commence on the twenty-second page of the book in another hand, and the obvious inference is that these pages were left blank to record the vestry minutes from the formation of the association to Dec. 26, 1793, the date of the entry on the twenty-second page. While the churchmen in the county were thus asserting their right to maintain the doctrines of Christ as the Protestant Episcopal church has received them, Mr. Burhans

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was busily preparing himself for ordination. Besides his lay-reading in Lanesborough, he officiated during 1792 at New Lebanon Springs, then a place of great resort, where there were a few families belonging to the Church. The services were very largely attended, and an effort being made to build an Episcopal church at the Springs, the members of the Congregational church, then vacant, became alarmed and asked Mr. Burhans to officiate in their meeting house on Sunday afternoons, which he did several times. The result was that the Congregational society formally called him to be their minister, "on condition," says the doctor, "that I should pray without book one-half of the day." The doctor details his interview with the congregation and gives his reasons for refusing to consider it, laughingly suggesting that he might accept provided they shut their eyes when he used the book. Mr. Burhans' story of his ordination is very vivid.

"In the spring of 1793, closing my theological studies which had been only a year, with all the embarassments and secular concerns that I have detailed, would not be esteemed by the candidates of this age who require three years in a regular Theological Seminary (and none too much), of much consequence. I mentioned it only to show what may be done in a short time [by] zeal and perseverance. On the first of June, I accompanied the Rev. Mr. Bostwick to Middletown, Conn., to attend the annual convention of that diocese, who introduced me as a candidate for holy orders. The next morning I was examined in the presence of the Bishop by the late venerable Richard Mansfield, D. D.,* Rev. Dr. Hubbard and Rev. Mr. Fogg. They were courteous and familiar. I was soon at ease and unembarassed, supporting myself [in] confidence, with becoming humility. The most puzzling and difficult question was put by Dr. Mansfield, 'Aside from the fulfillment of prophecy and miracles, on what ground would you defend Divine Revelation?' By its internal effects upon the external conduct. Contrast the civilization and morality of nations who receive and make the Bible the [guide?] of their council with

*The Rev. Dr. Mansfield was missionary and Rector of Christ's church, Derby, Conn., seventy-one years, and died aged ninety-seven.

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the nations destitute of the Holy Scriptures, and you have ocular demonstration of the prosperity of the one and the depression of the other. These, with a few of the conclusive arguments of Soame Jennings in his unanswerable defence of Christianity form its internal evidence. This was perfectly satisfactory, and testimonials were cheerfully signed with many flattering remarks. In time and due form a procession of Bishop, clergy and laity proceeded to the church, where I was soon robed and presented to the Bishop with his son Charles, and received the order of Deacon, June 5th, 1793, in the thirtieth year of my age."* It was soon after his return to Lanesborough that he received the sad news of the death of Mr. Bostwick, leaving the county without any clergyman but himself. He immediately became the minister of St. Luke's, Lanesborough, and continued his services at New Lebanon, twelve miles distant, throughout the summer and fall. "Being often called away to visit the sick, baptize and attend funerals in the neighboring towns, yet I continued my school, and having but few manuscript sermons, I taxed my mid-night lamp sufficient to write one every week, preaching every Sunday alternately in Lanesborough and New Lebanon. * * * On the first of November, finding my health much impaired, my physician assured [me] I must abridge my labors. I finally, with deep regret, closed my school much against the ardent wishes and desires of pupils and patrons; these friendships continued with their lives and [remain] unchanged in the few that are living. As it was my uniform practice to open and close school with prayer, and on Saturdays, after morning recitations, the remainder of the forenoon in catechising with moral and religious instructions, giving to each scholar of every age a Sunday lesson to be recited Monday morning, and that without fail at noon they were dismissed by reciting the creed with a blessing. Let it not be deemed vain glorious [that] many have in subsequent life dated their conversion to early impressions made in the school-room. How true, 'As the twig

*It was at this service that the ambitious music of the choir-master, who performed the second stanza of the 133d Psalm in such a manner as to excite Bishop Seabury's sympathy for poor Aaron. See Sprague's Annal, 8 Vol, p. 156.

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is bent the tree is inclined.' At this period I ceased to preach at New Lebanon, and organized a parish at Lenox, the county town, of ten families, and officiated one-half of my time. My labors were blessed by [the] God of all grace, and daily additions were made to the church, of such as I trust will be saved."

The following is the entry in the records of Trinity church, being the first in the book after the articles of agreement:

"LENOX, Dec. 26, 1893.

The Protestant Episcopal church Association of Lenox, agreed this day with Mr. Daniel Burhans of Lanesborough, a regularly ordained Episcopal deacon, to officiate in his public character as their teacher for the year ensuing, viz: to the 26th December, 1794, every other Sunday for the sum of £40. The following votes were then passed:

1st. To choose a committee to receive subscriptions to defray the salary of Mr. Burhans for the year ensuing, said committee to be out of members of the association from the different towns which compose the same, Lenox, Lee, Richmond.

2d. To choose a treasurer. Azariah Eggleston, Esq. was unanimously chosen.

The meeting dissolved."

The blanks left for the names of the committeemen were not filled. The amount of salary was in United States money, reckoning six shillings to the dollar, and $3.33 1-3 to the pound, $133.33 1-3. In the following spring May 19, 1794, Mr. Burhans was recommended by the parishes at Lanesborough and Lenox to Bishop Seabury of Connecticut, to be ordained to the priesthood. A letter from St. Luke's, Lanesborough, asking the members of the Lenox parish to subscribe one-half of the expenses of Mr. Burhans in his journey to New Haven, is spread upon the minutes and a resolution, to raise the amount by subscription, passed. At the same meeting, which is announced as held, for the purpose of organizing and regulating the society. Proceeded to the choice of church officers for the ensuing year, and made choice of the following, viz:

Samuel Quincy, clerk; Messrs. John Whitlock, Jesse Brad-

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lee, wardens; Messrs. Amasa Glizea, Truman Dewey, Isaac C. Goodrich, choristers.

The next meeting, April 13, 1795, appoints as a committee for collecting priest's salary, Messrs. Azariah Eggleston, Benjamin Conkling, for Lenox; Jared Bradlee, who was also reading clerk, for Lee, and Philip Cook for Richmond. That the boys of the last century were not models of propriety to be held up for the admiration of their degenerate descendants, we may judge from this formal action.

"As of late rude boys and others have much disturbed the congregation in time of public worship. Voted, to choose a suitable person to preserve order and decency in the hours of public devotion. Mr. Daniel Williams chosen."

Mr. Burhans was a faithful pastor, and in taking charge of the whole county found many in remote towns brought into the Church by Mr. Bostwich, whom it was impossible to visit frequently. So it was his practice to reserve "four Sundays in the year to the churchmen in the neighboring towns. My method was to give notice where I would officiate on Sunday, and the week previous and subsequent I spent itinerating from place to place, preaching every day and frequently twice, distributing tracts and phamphlets in defence of the faith once delivered to the saints. In this manner the way was prepared for organizing and establishing Episcopal churches, and behold the blessing of God attending our feeble efforts. Whereas, at the death of Mr. Bostwick, there were but two small parishes, Great Barrington and Lanesborough, there have been for years seven, viz: Pittsfield, Lenox, Stockbridge, Van Deusenville and Otis, most of these have handsome churches with an organ and rector, and are prosperous and extending the cause of the Redeemer."

The parish at Great Barrington does not seem to have called upon Mr. Burhans for any services. It was supplied for a portion of the time from June, 1793, by various clergymen, among them David B. Lynsen and Caleb Child. In 1799, the Rev. Ezra Bradlee was rector, and was succeeded in 1805 by the Rev. Samuel Griswold. The relation of Berkshire county to the diocese of Massachusetts, which was organized Sept. 8,

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1784, does not appear to have been very intimate until toward the close of the eighteenth century. Mr. William Bradley attended as a lay delegate from St. Luke's, Lanesborough, in 1796, but was not allowed a vote as the parish had not acceded to the constitution. The Rev. Daniel Burhans also attended, the first clerical representative from this county. There was no Bishop in Massachusetts until 1796, when the Rev. Edward Bars, D. D. of St. Paul's, Newburyport, was consecrated in Christ's church, Philadelphia, May 7th by Bishops White, Provoost and Claggett. He was an old man, then seventy-six, and never visited Berkshire so far as any records now extant show. It was a matter partly of convenience and partly of necessity that Mr. Bostwick and Mr. Burhans were reckoned among the Connecticut clergy, as access to that state was much easier than journeying to Boston. Trinity church, Lenox, was represented from 1797 in the convention of Massachusetts, the delegate for several years being Mr. Azariah Eggleston, treasurer of the parish. Lee, Sandisfield, Richmond, Pittsfield and other towns had occasional services only, but they all united in the support of a clergyman as we learn from the records of Trinity church, Lenox, special votes being passed in the years from 1795 to 1815 to allow the then clergyman to visit them. There was no sitting down to enjoy alone the gospel feast on the part of these early churchmen, others must share it. In the spring of 1799, Mr. Burhans feeling alarmed at the state of his wife's health made a journey to Long Island, and finding the sea air beneficial to her, was induced to favorably listen to the proposals of the vestry of Trinity church, Newtown, Conn., to become their rector. The Rev. Philo Perry, an earnest, faithful parish priest, successor of the Rev. John Beach, founder of Trinity church, Newtown, had recently died, (in 1798) and the ability and energy of Mr. Burhans so pleased the members of the vestry and the parish that they desired an almost immediate answer. The rest of the story Mr. Burhans thus tells in his picturesque manner.

"On Sunday the church (at Lanesborough) was crowded in the consequence of gossiping and the spreading many idle and contradictory reports to which I made no allusion [in the ser-

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vices] of the day. At the close I warned a parish meeting on the next day at two o'clock P. M. Every male member who was able, with many females, were present. After prayers they were organized, and I stepped into the desk and said, My Christian brethren, [from] the kindness by which you sustained me in the days of adversity, and have continued to patronise me in prosperity, I am not surprised you should be somewhat agitated at the present reports. I have made no engagements with Newtown or any other parish, although I have had flattering prospects from many. But I trust when you consider the services I have performed, and the straitened circumstances in which I have discharged [my duties,] the repeated disappointments to which I have submitted, and the mutual friendship that has so habitually prevailed, and the alarming situation of my wife and the want of my presence in her sufferings. And then the salutary effects of sea air and food, you would consider it a dispensation of Providence that calls for a mutual resignation; for I assure you it is with great reluctance that I entertain a thought of separation and leave friends I love and shall ever seek their welfare. Ah, and leave aged parents that need my sustaining care. Under all these circumstances, and many that are understood without multiplying words, I will submit the following proposals which you [made] two years [ago.] And that is to put a front to my present cottage, give £100 per annum, with [use] of the glebe, that I may remain with you and family. I will remain with you endeavoring to do my duty, God being my helper. Or come to a mutual settlement, remaining in charge of my usual duties till the first of October. In the meantime I will introduce a candidate, board and pay him for performing service the Sundays I am at Lenox. May God give us wisdom and grace that the chain of friendship nor the bond [of] charity be not broken. I left the church. Mr. William Bradley, one of the first churchmen, and first warden for many years, venerable for his liberality to the church and defense of the truth, who had for many years been to me more like a father than a parishioner, rose up and said, Mr. moderator, supposing my wife should go a journey and being absent beyond the set time, and being questioned on her

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return should say, Bradley, although we have lived together many years and quietly and generally happy, in my travels I have become acquainted with another man with whom I think I could live more happy, now I propose a dissolution of our connection on condition that I remain [with] you till I find another woman to fill my place. I would say, no [I will not sleep with you another night,] go. I propose Mr. Burhans be dismissed now on the spot. Therefore, I propose a special committee be now appointed and directed to settle with Mr. Burhans and pass receipts. The motion was seconded and unanimously carried and in the space of one hour a mutual settlement was completed and receipts were passed. While sitting by my window, within two rods of the church door, the congregation came out, some weeping, others fretting and a few in a rage, pouring forth bitter words. One says, "There is your priest, professing to be a shepherd, a wolf in sheep's clothing. Now he tells you he has a call from God. How loud is his call, $500.00, a call that would sound very gratefully and irresistibly in the ears of many clergymen." I held my peace with a clear conscience and grateful heart to Almighty God for all His mercies, and especially that I might be relieved from long absence from my suffering wife, who was more subject to her violent spasms in my absence. While my other parish and primitive believers in the neighboring towns regretted our separation, and as I was not to remove until October, were desirous of my continuing [the] usual services which I did with unwearied diligence.

As Providence has overruled my various trials for greater good is strikingly illustrated by my abrupt dismissal from St. Luke's at Lanesborough. The Rev. Mr. Allen, the Congregation[al] [minister] of Pittsfield, lost a daughter in London, England, leaving a young child. Mr. Allen's parential [affections] were such that he crossed the Atlantic near seventy years of age, and brought home the infant.

His pulpit being vacant only as occasionally supplied by the neighboring ministers, the committee made application to me to officiate for them one-half of the time, during my residence in the county, which I did from Jnly to October, for which

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they made a bountiful renumeration, with the following testimony "You have taught us more Christian morality, than we have had for years." During this period I read the morning and evening service of the Protestant Episcopal Church, without a single response, except when some Episcopalian happened to be present. In consequence of the above services in Pittsfield within the space of three years an Episcopal parish was canonically and legally established, and, at this day, 1853, they have a beautiful church and the most flourishing congregation in that vicinity."

This is the last paragraph of the autobiography that concerns Mr. Burhans' work in this county. He is mistaken in saying that in three years a parish was formed. It was not until March 4th, 1805, that "The Protestant Episcopal Society of Lenox," was incorporated by the General Court, in which members of the Protestant Episcopal Church in Lenox, Lee, Stockbridge and Pittsfield were included. When Mr. Burhans leaves for Newtown there were congregations permanently established in three towns and the church people from other towns attended the public worship in some one of the three. He had been diligent in his calling, he had shown the ability for organizing that made him afterward one of the honored and trusted members of the General Convention, and in the diocese of Connecticut gave him great influence. The churchmen of Berkshire should not allow the memory of this servant of the Master to perish. His work was well done and has endured to the present day. After thirty-one years of usefulness at Newtown he enjoyed a partial rest of a year, when, in 1831, he became rector of St. Peter's church, Plymouth, Conn., and remained six years when the growing infirmities of the flesh compelled his resignation in 1839. He, however, officiated afterward at Oxford and Zoar until in 1844, at the age of eighty-one and in the fifty-first year of his ministry, he removed to Poughkeepsie, New York, where he passed a green old age, burning to the last his midnight oil, reading, studying and writing until on the 30th day of December, 1853, he died, in the ninety-first year of his age, being then the oldest clergyman of the Protestant Episcopal Church in the country. He

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was buried at Newtown, Conn., and in the present church building of that parish a brass tablet has been recently placed to his memory. Dr. Burhans is described as a man of commanding personal appearance, of a large and well built frame, of a healthful and ruddy countenance, of a nervous temperament and somewhat quick in his movements. His manners were simple and natural. He was married four times, his last marriage being in May, 1852.

Such were priest and people in the last century; men who hazarded their lives for the gospel, and like William Bradley and others of Lanesborough, William Whiting, John Burghardt, Samuel Lee, John Williams and others of Great Barrington, Henry Van Schaack of Pittsfield, Jared Bradley of Lee, Samuel Quincy, Azariah Eggleston, Caleb Hyde of Lenox, and many more whose names would form a catalogue of faithful men and women who gave freely and gladly of their substance to obtain the religious worship that seemed to them primitive and apostolic. They wrought in faith, and departed from this world leaving honored names, in the firm confidence that the branch of Christ's Holy Catholic Church, known as the Protestant Episcopal Church in the United States would grow and prosper in Berkshire, and their bright anticipations have not been unfulfilled. The three parishes with their less than one huudred communicants have increased to fourteen with ten hundred and eighty-four (1,084) communicants, and in four other places regular services are maintained. The five hundred dollars then paid for the support of the parishes has become $33,551.33 in the past year, with $500.00 additional for the new memorial church of St. Paul at Stockbridge, besides $2,846.49 for diocesan and general objects. Activity and energy characterize the churchmen of the county, they have become a power for good in every community, honored and respected by all, cannot everyone say; knowing that they are doing the Lord's work in the way they think right, "The Lord prosper you, we wish you good luck in the name of the Lord?"

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A Sketch of the Samuel Phillips Family.

By LEVI BEEBE of Great Barrington.

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A SKETCH OF THE SAMUEL PHILLIPS FAMILY.

This family was one of the first to settle in New Marlborough, and the name of the father of this family was Seth Phillips. I have not been able to learn his birth-place.

Samuel Phillips was born April 12, 1777, in the town of New Marlborough. His first wife's name was Betsy Pixley, a daughter of Hall Pixley, one of the early settlers of Great Barrington. Another of this Hall Pixley's daughters married William Day and was the mother of Guy Day, who made the plucky fight with the Russells for a water privilege to manufacture rubber goods; the Russells won and the place has been desolate from that time to this.

Betsy was born May 12, 1789, in Great Barrington. Her father, Hall Pixley, was to receive a tract of land from the State for building a hotel, on the road from Westfield to Great Barrington. As near as I can learn this hotel was built near the foot of Three Mile Hill. His name appears frequently in the records of the early settlements of Great Barrington, and in the transfers of land.

We find on five monuments in the old cemetery in Great Barrington near the center of the old ground, just north of two elm trees, these records of the Hall Pixley family:

HALL PIXLEY.
Died June 27, 1836, Aged 96 years.
From Parent, friend hese gone,
His God has called him home.

In memory of
MARIAM PIXLEY,
Consort of Hall Pixley, died Oct. 27, 1825, aged 79 years.
To thy redeeming love we owe
Our release from eternal woe,
Our hope of all the joys that reigns,
On yonder bright celestial plains.

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Died, May 17th, 1820,
BETSEY,
Consort of Mr. SAMUEL PHILLIPS, aged 40 years.
Friends or Physicians could not save
My mortal body from the grave,
Nor can the grave confine me here
When Christ shall call me to appear.

MARY,
Wife of WILLIAM DAY, died April 15, 1841, aged 60 years.
Death or its sting she knew no fear,
But tasted heaven while she lingered here.
Oh! happy saint, we, like thee, be blest,
In life be faithful and in death find rest.

WILLIAM DAY,
Died April 23, 1860, aged 75 years.

These records relate to the father and mother of Samuel Phillips' first wife and the mother of six of his children.

Samuel Phillips, the father of fifteen children, was a strong, healthy man whose word was as good as his bond; he was a Jeffersonian Democrat, as to his religious faith I know nothing —he had religion enough to make him honest, and was much beloved and respected by his neighbors.

When Jackson, his youngest son, took the old homestead, and was to care for the old folks the rest of their lives, one of his first purchases was a handsome buggy; his father said: "Jackson be careful or you can carry all your possessions down the mountain in that buggy."

So strange was the respect of his neighbors for this man that they said often, when he died the whole mountain would go back into forests; and all but one family sold and left the district as soon as they could after his death, which event occurred April 3, 1860, at the age of 82 years. He is buried in the old Stockbridge cemetery; his grave is marked by a large stone monument. There are none of the family buried with him.

I have not been able to learn the date of their marriage. It must have been about 1800, as their first child, Seth Phillips, was born Sept. 10, 1802; Polly Phillips was born Sept. 5, 1804; Samuel, Jr., May 1, 1806; Laura, Dec. 22, 1808; Albert, Oct. 1, 1810; Eliza, Nov. 5, 1812; Nancy, June 9, 1814.

These children were married and scattered through the West, to clear and build homes in the then new Territories.

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Albert lived a spell on the mountain, on a farm afterwards owned by Hiram Bills, went West, staid a few years and came back and lived near his father for three or four years; but he had smelt the riches of the prairie soil and had to return to the West again.

I am indebted to Mrs. Laura Fairchilds, one of the first wife's children, and Mrs. Julia Battles, the youngest of the second wife's children, for the names and dates of the Phillips family births.

Mary McCollum, Samuel Phillips second wife, was born May 6, 1794, in Tyringham; her parents were of Scotch descent and were farmers. She was a tall, slim woman, with a fine sparkling eye, with great firmness of mind and temperament, a kind and loving neighbor, beloved and respected by all who knew her. She went to Chippewa, Chippewa Co., Wis., with Jackson, her youngest son, and is buried there.

The names of the children by Mary are:

Mary Phillips, born Nov. 17, 1822; James, Jan. 22, 1824; John, March 30, 1825; William, March 2, 1827; Jared, Oct. 5, 1828; George, June 20, 1830; Jackson, June 23, 1832; Julia, April 23, 1834. Making a family of fifteen children born to Samuel Phillips.

Born in the good old days when every farm house was something more than a farm house, for all kinds of manufacturing were carried on under the same roof where the butter and cheese were made, and the cloth from the wool, flax and tow was made; in all these opperations the little fingers were kept busy and the little time they had to play was much enjoyed. Body and mind were strengthened in the house as well as in the field, where the boys rode down the mountain side on ice glades, with their loads of wood and logs, that would make the dwellers in villages shudder with fear.

Boys and girls then were self-reliant, and grappled with the pleasures and necessities of life without fear or asking favor.

In this old mountain district, in those early days, there were from 40 to 50 scholars, and I wish I could draw a picture of those young people as they yoked their cattle and hitched them to wagon or sleigh to go to a husking, apple-cut or candy-pull.

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Wealth, literary attainments and etiquette had not separated the strong from the weak, as is the case to-day, but these gatherings were full of fun and frolic, as only strong and healthy children can enjoy the pleasures and duties of life. Laws were made for all the people, and not for individuals as is the case to-day. The duties and cares of life were more equally borne by all.

All the children of both families were born in Great Barrington.

James Phillips married Sarah Fairchilds in Lee county, Illinois. They had four children. He went to California in 1848, earned his passage across the plains by driving a government team; after three years on the Pacific coast, he returned East with $6,000; he then settled in Lee county, Illinois, where he had one of the finest farms in the state. He went to Pike's Peak in 1854, but did not realize much for his labor. He went to Southern Colorado in the fall of 1871, and invested in mining property; he with others founded the city of Del Norte, one of the principal towns of Southern Colorado. He brought the first saw mill into that section, and furnished money to build the first cabins of the town.

He died Nov. 7, 1880, at the age of 57.

The great interest in this family centers in William and Jared; these boys, as well as Jackson, were sent to the old Lenox Academy, where their educations were finished as to schooling.

To see the importance of their lives to the liberty of the slaves and the welfare of this nation, it is important to mention some of the facts and doings in the early settlements of Kansas.

Missouri being desirous of admission to the union, a bill was introduced into Congress, in the session of 1818–19. Mr. E. Taylor of New York had it amended in the House so as to exclude slavery from the new State.

The bill was lost in the Senate; and from this came those bitter discussions in Congress, the press, and by almost every fireside in the land.

The Compromise was proposed by Mr. Thomas of Illinois,

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fixing the line 36°30′ as the boundary between slave and free territories. This bill was passed, and signed by President Monroe, on the last of March, 1820.

I mention these facts, as I may want to draw some reasons in favor of the men, that were led to perpetrate the cruel wrongs inflicted on the Free State men of Kansas.

On the 7th of June, 1836, a bill was passed giving to Missouri a piece of land between the Missouri River and the west line of the State. This was north of 36°30′. The first trespass on the free territory.

In 1853, Mr. Douglas of Illinois, chairman of the Committee on Territories, introduced a bill to create the Territory of Nebraska—a very large part of the North-west,—subsequently he brought in another bill to make two Territories, Kansas and Nebraska, of this North-west territory. All this territory was north of 36°30′.

This bill with amendments occupied a great deal of the time of this Congress, 1853–54. In both Houses the discussion was carried on with a vehemence and passion rarely exhibited in a deliberative body.

On the 25th of May, 1854, this bill which left these territories free to the inhabitants to form free or slave States was signed by President Pierce. On the 30th of the same month, the news of the passage of this bill was the signal for the death-struggle between slavery and freedom on the ground.

The advocates of slavery had the united voice of the South as far as any public utterance was possible. The friends of freedom in the North had the almost unanimous opposition of the press of both the Democrat and the Whig parties, while the religious press was almost unanimously in favor of the sacredness of slavery and its constitutionality.

I should like to give some extracts from the New York Observer if it could be done without making this paper too long.

I was confronted by the minister who preached where I had joined the class on probation, that if I voted the abolition ticket I was as vile as any thief; and this church was in this good old county of Berkshire, but, nevertheless, I cast my first vote for James G. Birnie in the town of Lee, forty-four years ago

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last presidential election with seven others. The substitute of Mr. Douglas was intended and so understood, that Nebraska should become a free and Kansas a slave State,—it was so regarded (as all its acts show) by the then Administration. This, in fact, is the only excuse for the outrages committed against free state settlers. Pro-slavery men believed it was not only justifiable, but a virtue, to persecute even to death all Northern people who should enter the territory with a disposition to defeat or thwart their object. This was the feeling in all the South, and many high in authority at the seat of the Federal government. On the other hand, there were many Northern men who regarded the Kansas and Nebraska Act as an infamous scheme to violate a sacred compact, and to perpetrate and extend in opposition to every honorable view an institution which they viewed with horror and detestation.

About this time a gentleman, Andrew H. Reeder, Esq., from Pennsylvania, was appointed Governor of Kansas; he arrived at Fort Leavenworth on the 6th of October, 1854. He was a Democrat, but was not brought to do the bidding of these lawless people, and dealt out justice impartially. The consequence was a very brief duration of the Governor's official existence. Judge after judge was sent to the territory but when they saw the work they were expected to do they resigned, and some even refused to take their seats.

The first election in the territory was held on the 29th of November, 1854, and was for a delegate to Congress. There were three candidates, Mr. Fliniken, Judge J. A. Wakefield, an acknowledged free statesman, and John W. Whitefield, an Indian agent and one of the most ultra of the pro-slavery party. Whitefield at first pretended to want fair play and the majority to rule. After his nomination he, in a speech, made use of the following words:

"We can recognize but two parties in the territory, the pro-slavery and the anti-slavery parties. If the citizens of Kansas want to live in peace and feel at home they must become pro-slavery men; but if they want to live with gangs of thieves and robbers they must go with the abolition party. There can

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be no third party—no more than two issues—slavery and no slavery in Kansas territory."

At this election large parties from Missouri entered the territory and insisted on voting. It was ascertained that 1,729 illegal votes were cast out of 2,871. These illegal votes were cast for Whitefield, who was elected.

In coming more directly to the history of William and Jared, the spirit of William will be seen by this advertisement which he had printed when he determined to sacrifice home and its comforts—he had a good home, a young and handsome wife, with considerable wealth; they had only been married two years when he was killed, she returned to his old home in this mountain and was afterwards married to Jackson, William's youngest brother, and went West with him,—he is largely employed in lumbering,—he left this home to keep slavery out of Nebraska. At this time, Aug. 16, 1854, the territories of Kansas and Nebraska were in one territory, Nebraska.

LAND FOR SALE IN LEE COUNTY.

Whole of Section 22, together with 13 acres of timber land, in township 21, range 11, east of the 4th P. M., 120 acres of which are broke, eighty acres fenced and under cultivation; three miles of Osage orange hedge around it, and within four miles of the Franklin Grove Depot. Also, a good house and nine and a half acres in the village of Lee Centre. All or any of these lands will be sold in quantities to suit the purchaser.

I am bound to sell these lands, for I have arrangements to go to Nebraska. I feel it my duty to go there and vote against slavery, and am desirous to get a company of abolitionists to go with me for the same patriotic and philanthropic purpose.

LEE CENTRE, Aug. 16, 1854. WILLIAM PHILLIPS.

William Phillips' admission to the Bar:

STATE OF ILLINOIS, ss.

William Phillips of Laselle County, Illinois, having exhibited to the undersigned, two of the Justices of the Supreme Court, of said state aforesaid, satisfactory evidence of his good character and of his qualifications for admission as an Attorney and Counselor at Law:

We do, therefore, hereby authorize and license the said William Phillips to appear in all the courts of record in the state of Illinois, both at law and equity and herein to practice as an Attorney and Counselor.

Witness our hands and seals this 3d day of April, A. D. 1854.

S. H. NEAT. L. S.

J. D. EATON. L. S.

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STATE OF ILLINOIS, ss.

Supreme Court of said state, Third Grand Division: I, Lorenzo Leland, clerk of said Supreme Court, do hereby certify that William Phillips has been regularly licensed and admitted to practice as an Attorney and Counselor at Law within this state, and he has duly taken the oath to support the Constitution of the United States and of this state, and also the oath of office as prescribed by law, and that I have duly enrolled his name on the roll of Attorney and Counselor in my office.

In testimony whereof, I have hereunto set my hand and the seal of Supreme Court at Ottawa, this 3d day of April, A. D. 1854.

L. LELAND, *Clerk.*
By P. Leland, Deputy Clerk.

STATE OF ILLINOIS, } s. s.
LASALLE COUNTY, }

I, the within named William Phillips, do solemdly swear by the ever living God, that I will support the Constitution of the United States and of the State of Illinois, and that I will in all things faithfully execute the duties of an Attorney and Counselor at Law according to the best of my understanding and ability.

Subscribed and sworn to before me this 3d day of April, A. D. 1854, Lorenzo Leland, Clerk of the Supreme Court of said county, in and for the Third Grand Division.
By P. LELAND, *Deputy Clerk.*
} WILLIAM PHILLIPS.

He sold and went to Kansas, and we shall see he did all he could to make it a free State.

A committee of Vigilance, consisting of thirty persons was appointed, whose duty it was to observe and report all such persons as should "by the expressions of abolition sentiments produce a disturbance to the quiet of the citizens, or danger to their domestic relations; and all such persons so offending shall be notified and made to leave the territory." This committee found abundant employment and was exceedingly active issuing orders to all free-state men, who should dare to express a sentiment adverse to the institution of slavery, to quit the territory at a specified time or suffer the penalty of death. Under its edicts many good men were driven from their homes and their wives and children, compelled to flee to distant parts for safety and protection.

Among those ordered to leave was Mr. William Phillips, a lawyer of Leavenworth, who had signed a protest against the election in that city. Upon his refusal to go, he was, on the 17th of May, seized by a band of men chiefly from Missouri,

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who carried him eight miles up the river to Weston, where they shaved one-half of his head, tarred and feathered him, rode him on a rail, and sold him at a mock auction by a negro, all of which he bore with manly fortitude and bravery, he then returned to Leavenworth and persisted in remaining, notwithstanding his life was constantly threatened and in danger.

On the 25th of May, just eight days after the perpetration of the outrage above narrated, another meeting was held at Leavenworth, over which R. R. Rees, a member elect of the council, presided. "This meeting," the papers say, was also "eloquently addressed by Judge Lecompte," after which the following resolutions offered by Judge Payne, a member elect of the House of Representatives, were unanimously adopted:

"Resolved, That we heartily endorse the action of the committee of citizens that shaved, tarred and feathered, rode on a rail and sold by a negro, William Phillips the moral perjurer.

"Resolved, That we return our thanks to the committee for faithfully performing the trust enjoined upon them by the pro-slavery party.

"Resolved, That we severely condemn those pro-slavery men who from mercenary motives, are calling upon the pro-slavery party to submit without further action.

"Resolved, That in order to secure peace and harmony to the community, we now solemnly declare that the pro-slavery party will stand firmly by and carry out the resolutions reported by the committee appointed for that purpose on the memorable 30th.

"Resolved, That the committee be now discharged."

Meetings were also held in numerous towns in Missonri, to approve the proceedings of the invaders at the March election, at which violent addresses were made and denunciatory resolutions were passed. The following, adopted at a meeting held in Clay county, will give an idea of their general tenor:

"Those who, in our state, would give aid to the abolitionists by inducing or assisting them to settle Kansas, or would throw obstacles in the way of our friends by *false* and *slanderous* misrepresentations of the acts of those who took part in and contributed to the glorious result of the late election in that

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Territory, should be driven from amongst us as traitors to their country.—

"That we regard the efforts of the northern division of the Methodist Episcopal Church to establish itself in our State as a violation of her *plighted faith*, and, pledged as its ministers must be to the anti-slavery principles of that church, we are forced to regard them as enemies to our institutions. We, therefore, fully concur with our friends in Platte county in resolving to permit no person belonging to the Northern Methodist church to preach in our county.—

"That all who are subscribers to papers in the least tinctured with free-soilism or abolitionism are requested to discontinue them immediately."

The Missouri press was extremely vituperative against all who dared to condemn the course pursued in regard to the Kansas election. The Brunswickers found fault with a contemporary in the following choice terms:

"The last *Jefferson Inquirer* is down on the citizens of Missouri who took steps to secure the election of pro-slavery men to the Territorial Legislature of Kansas. This is in keeping with the *Inquirer's* past conduct. If the editor of that paper had been in Kansas on the day of election he would have voted with the abolitionists. That he is a negro-stealer *at heart* we have no doubt."

The Platte county *Luminary* was printed at Parkeville, Missouri, and was owned by Mr. Parke, one of the oldest residents, after whom the town was named. After the March election this paper ventured to condemn, though in gentle terms, the Missouri invasion; upon which, a few days afterwards, April 14th, a company was formed at Platte City, and, arming themselves for the occasion, marched to Parkeville, broke to pieces the press of the *Luminary* and threw it, with all the materials belonging to the office, into the Missouri River. They also seized Mr. Paterson, the editor, Mr. Parke being absent, and would have killed him but for the interference of his wife, a young, beautiful woman, who threw herself about his neck to which she clung so firmly that it was difficult to separate them. They finally relinquished their inten-

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tion, released their prisoner and permitted him to leave the place under penalty of losing his life should he refuse to go or dare to return.

It seems almost necessary that men are so placed that they must disregard laws or orders of superiors, in order that truth should prevail, as the action of Nelson at Copenhagen, Lieutenant Napoleon Boneparte at Toulon, our own Jackson at Pensacola. "John Brown's body" would not have been "mouldering in the grave as we go marching on," if he had not disobeyed the laws.

Not having ever been in danger of losing my life at the hands of my fellows, I could not say how William Phillips felt when he threw his life away for his country's rights. I copy the words of John Wilkes when he was about to meet the irate Lord Talbot in a duel at Bagshot: "I enjoyed life as much as any man in it, that I was as little subject to be gloomy or even peevish as any Englishman whatever, that I could never quit it by my own consent except on a call of honor." Talbot with the king's pardon in his pocket fitly represented the pro-slavery men in this great struggle, while Wikes was sure to wear the king's halter, if his minions could catch him, but knowing the facts, he had made arrangements to escape to France.

On the first of September, Captain Frederick Emory, a United States mail contractor, rendered himself conspicuous in Leavenworth at the head of a band of mounted ruffians, mostly from western Missouri. They entered houses, stores and dwellings of free-state people, and in the name of "law and order," abused and robbed the occupants and drove them out into the roads, irrespective of age, sex or condition. Under pretense of searching for arms they approached the house of William Phillips, the lawyer who had previously been tarred and feathered and carried to Missouri. Phillips supposing he was to be subjected to a similar outrage, resolved not to submit to the indignity and stood upon his defense. In repelling the assault of the mob, he killed two of them, when the others burst into the house and poured a volley of balls into his body, killing him instantly, in the presence of his wife and his brother Jared's wife. His brother, who was also present, had an arm

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badly broken with bullets, and was compelled to submit to an amputation.

Fifty of the free-state prisoners were then driven on board the Polar Star, bound for St. Louis. On the next day a hundred more were embarked by Emory and his men, on the steamboat Emma.

During these proceedings, an election was held for Mayor and William E. Murphy, since appointed Indian agent by the President, was elected "without opposition."

At this time civil war raged in all the populous districts. Women and children had fled from the territory. The roads were impassable. No man's life was safe and every person when he lay down to rest at night bolted and barred his doors, and fell asleep firmly grasping his pistol, gun or knife.

After William was killed they took his law library and heaped his books up in the street and burned them; his office and barn they burned, and they stole his horse.

Jared Phillips married Eliza P. Perry, to her I am indebted for many facts in this paper. Her father was born in Charlestown, Rhode Island, July 24, 1810. Her mother's name was Sarah Tucker; she was born in Tolland, Mass., Nov. 19, 1812. Mr. Perry was a relative of Commodore Perry and lived many years on this mountain, and if these old hills could speak they might relate some exciting tales about Jared's and Eliza's courtship.

They were in Leavenworth in 1855. A mob or company went into Cherokee street to destroy a free-state printing press there. They made so much noise, Jared went near to see what was going on, and as it was in the evening they took him prisoner, called him an abolitionist and other hard names, got a rope and were going to hang him for going too near, when they were at work; they all went into a saloon to drink, and talk over their plans for the hanging; but some in the company knew Jared, and as they saw that the leaders were in earnest, they managed to get hold of him while they were drinking, got him to a door in the back part of the saloon, then into the street, told him to get away out of their sight for his life.

This was the way free-state men were served in Kansas.

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Next day the children had the type of the printing office to play with in the street.

Jared was a member of the Frontier Guard, after doing all he could to make Kansas a free state. We hear of him in Washington serving under Capt. Jim Lane, in the east room in the White house, from the 18th day of April, 1861, to the 3d of May, 1861. I have here a copy of his discharge which I will read. At this time the Capitol was guarded by Massachusetts volunteers.

Jared Phillips' discharge:—

UNITED STATES OF AMERICA.

WASHINGTON CITY, Apr. 27, 1861.

To Hon. S. CAMERON, *Secretary of War:*

Sir: In consequence of the arrival of large numbers of troops in this city I am satisfied the emergency has ceased that called our company into service. If you concur in this opinion I should be pleased to receive authority from you to disband said company, and to honorably discharge the members thereof from the service.

Very truly,

J. H. LANE, *Capt. Com. d. g.*

WAR DEPARTMENT, Apr. 27, 1861.

Gen. JAMES H. LANE,

Sir: In reply to your letter of this date, stating that in consequence of the arrival of large numbers of troops in this city, the emergency has ceased which called the company commanded by you into service, and that you would be pleased, therefore, to have authority to disband your company, and have an honorable discharge from service for it.

Concurring fully with you I readily grant you the authority asked for, and in doing so, I beg to extend to you and through you to the men under your command, the assurance of my high appreciations of the prompt and patriotic manner in which your company was organized for the defense of the Capitol and the very efficient services rendered by it during the time of its existence.

Very respectfully,

SIMON CAMERON.

Cheerfully approved, A. LINCOLN.

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By authority vested in me as Captain of Frontier Guard, I, James H. Lane, do hereby certify that Jared Phillips, a member of said company, served his country in defense of the National Capitol, in a time of great peril, when threatened by hordes of traitors, said services commencing on the eighteenth day of April, 1861, and ending on the date hereof. I also, by virtue of said authority, do hereby honorably discharge the said Jared Phillips from the service of the United States.

Given under my hand at the East Room of the Executive Mansion, at Washington City, this third day of May, 1861.

J. H. Lane, *Capt.*

Attest, J. B. Stockton, *2d Lieut.*

The following is a letter written by Jared, while at Washington, to his wife:

Washington, Apr. 20, 1861.

My dear wife: This is a beleaguered city. Our communications are cut off by the fight yesterday in Baltimore. I saw the Massachusetts regiment come in yesterday, they were ready for a fight. We have about 120 men and are stationed in the East room of the White house. Night before last we camped there all night. We are each armed with two revolvers and a sharp rifle with sword bayonet. If we have a fight you will hear a good account of the Frontier Guard. Many here are leaving, but I am inclined to stay and see it out. I hope you will not worry about me. This city will be a vast military camp in ten days. I do not know whether you will get this, but they may not stop the mails. Give my love to all and give Arthur a kiss for me. Good-bye.

Your affectionate husband,

Jared Phillips.

P. S. We are ordered on duty to-night, all the public buildings are garrisoned. A thousand rumors are in circulation. You will probably get news from here before you get this.

J. P.

We see by these papers that when the capitol was as black with treason as Hades is with sulphuric smoke according to the most orthodox view, many men, Northern, as well as citizens of Washington, were offering from fifty to one hundred and

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fifty dollars to be carried ten miles north of Washington. Jim Lane and his company consisting of one hundred and twenty Frontier Guards held the post of honor and probably saved the President's life, as all Southern men knew these men could and would shoot.

Here I have a copy of the last letter written by Jared to his wife when he crossed the plains:

OMAHA, May 28, 1862.

My dear wife: We are just ready to start, we have four mules and two light wagons, there is three of us at present but perhaps we shall take in another as passenger; we start in the morning. The weather is fine; grass about six inches high. There has about two thousand teams, averaging about four persons to a team, crossed at this ferry already, so we shall have plenty of company. There is two regiments of troops on the route, and a party of about 160 mounted men are to start from here about the middle of June. We hear pretty large stories about Salmon River mines, they talk of $200 a day diggings, and of gamblers betting an oyster can of gold dust blind and two cans better for common. We have only 500 pounds to each wagon and our wagons are light, and I think we shall go right through. It is perfectly astonishing the number of women and children that are going across. I sometimes think how you would look going across, taking care of five or six children and cooking and perhaps driving the young cattle while I would drive the ox team. I have been practicing my voice and think I would do. Write and tell me when you are ready to go. I already feel first rate; plenty of work is just what I want. I do not know as it would be of any use for you to send letters to any point on the route, but I want you to write to me at Walla Walla, Washington Territory. Write once a week for two or three weeks and I shall be apt to get some of them. You will probably have to pay ten cents postage, but you can inquire of the Post Master. I have made arrangements with Albert to send you some money if he sells some lots, which there was a fine prospect when I left. To-

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morrow we are away, so good-bye. I shall write often and report to headquaters of progress. Give my love to all.

Your husband,

JARED PHILLIPS.

Jared described his situation at Washington as being like Kansas enlarged.

Jared was taken prisoner the ninth of August, on Snake River about fifty miles below Fort Hall, by the Snake Indians, taken down the river about three-quarters of a mile and murdered. There were fourteen others murdered by them the same day.

So we must conclude, if these Phillips boys and other good and true men had not given their lives for the freedom of Kansas, it would have been a slave state; Abraham Lincoln would not have been elected President of the United States.

How much longer the slaves would have been kept in bondage by this great national sin, no eye can see but His, who orders all things well.

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The Indian Mission in Stockbridge.

By E. W. B. CANNING.

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THE INDIAN MISSION IN STOCKBRIDGE.

Up to the second decade of the last century the western border of our State seems to have been as little known as are the regions around Hudson's Bay at the present time. The boundary between Massachusetts and New York was still undetermined and the country a wilderness, except where a few Dutchmen had made clearings under the grant of the Livingstone manor lying beyond, which, as was then claimed, overlapped portions of the present towns of Egremont, Great Barrington, Sheffield, Alford and Mount Washington. Here, on the intervals along the Housatonic lived a small tribe of Indians, mostly in three villages—the lowest in what is now Sheffield; another in Great Barrington, and the northernmost in Stockbridge. In 1724, by act of the General Court of the Province, two townships, called at first, the Upper and Lower Housatonic, were ordered to be laid out, and not long after were allotted to some sixty persons who had petitioned for the territory, besides reserved lots for the ministers and the schools. The land had been previously purchased of the Indians, except a tract—a reservation for themselves—of about 1,600 acres along the boundary line between the two townships. They seem, however, not to have gathered in a body on this reservation, when, in 1734, a new aspect was given to their affairs on this wise:—

A humble well-doer, of whom—so far as I am aware—nothing is known except his name, Ebenezer Miller, and residence, West Springfield, who appears to have been acquainted with the condition of these Indians and was thereby prompted to do them good, "interviewed" the Rev. Samuel Hopkins, his pastor, stated their case and succeeded in awakening his active interest in their behalf. The latter communicated with Col. John Stoddard of Northampton, and with Rev. Dr. Stephen

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Williams of Longmeadow, and, from the co-operative benevolence of this trio of Christian philanthropists, good works forthwith proceeded.

There then existed a Society—originating, I believe, in Scotland—entitled "The Society for the Propagation of the Gospel in Foreign Parts," which operated in this country through the Provincial "Board of Indian Commissioners" in Boston. To this Board Mr. Hopkins and his associates applied for aid, and were requested to visit the Indians and make report on which action might be determined. It so happened that Gov. Belcher had just conferred on Konkapot and Umpachenee, the two most prominent men of the tribe, commissions of Captain and Lieutenant respectively, and the candidates for these titles were to meet the Governor at Springfield, with an interpreter, to receive the investiture of their honors—the cocked hat and scarlet coat of the British army.

This occurred in May, 1734, and the occasion was improved by the projectors of the Mission to interview these chiefs there on the subject. On broaching it to them, Konkapot was prompt to express his willingness, and Umpachenee, though not so cordial toward it, said he would not oppose. But both wisely agreed that the question should be referred to the tribe in council, and it was arranged that the ministers should go over to Housatonic, lay the matter before the assembled band and abide the result of their deliberations.

Accordingly, on the 8th of July, 1734, Dr. Williams and Rev. Mr. Bull of Westfield,—(Mr. Hopkins being sick,)—after a rough travel of two days over a mountainous path designated by blazed trees, and a night's encampment in the woods, arrived at "The Great Wigwam," (Great Barrington). The Indians of the lower village (Scatekook), now Sheffield, and from the upper (Wuatukook), Stockbridge, were summoned, and the council was opened with due formalities. An earnest session of four days followed and all the arguments for and against the project were thoroughly discussed.

It would be interesting, but untimely, to note the objections adduced—suggested mainly by the influence of a few Dutch traders, who feared that the introduction of the Mission would

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impair the profits of their whiskey traffic with the natives. But Konkapot's noble heart was wholly engaged in the uplifting of his people, whom he harrangued with patriarchal authority; plainly told them that the fire-water of the whites was debasing, and would finally ruin them. His eloquence and influence triumphed, and at the close of the fourth day, the tribe voted, without a dissentient voice, to welcome the Mission and further all means for its success. A belt of wampum sealed the decision, and it only remained for the Commissioners to settle the *when* and the *where*, and to procure the missionary.

As in all projects which meet the smile of Heaven, proper agents are at hand for their accomplishment, so here a man was shortly found, able, willing and nearly ready to devote his life to the forest heathen of the land. This was John Sergeant, a native of Newark, N. J., born in 1710, a graduate with honor at Yale, and in the third year of his tutorship in that institution. To the applications of the Commissioners he replied that he would shortly visit the locality, put preliminary requisites in train and—extraordinaries excepted—would, on the expiry of his engagement at Yale, return to assume his life's work in the wilderness.

Accordingly, in October of that year, (1734) he came with the Rev. Mr. Bull to Housatonic and preached his first sermon to an audience of twenty Indians, who were much interested therein, and on the following Thursday officiated again in Umpachenee's wigwam at Skatehook. He was interpreted by Ebenezer Poopoonuk, who, at this latter service, was baptized by Mr. Bull and thus had the honor of heading a long list of converts, who starred the crown of the devoted missionary's work of fifteen years, till summoned to wear it in the court of Heaven.

During this visit arrangements were made for greater convenience by concentrating operations at the middle settlement. This necessitated the erection of a building which should serve the double purpose of school and chapel; and, with a hearty good will energizing busy hands, the structure was ready in two weeks for occupancy. In it, on the 5th of November, Sergeant met some twenty-five dusky pupils thirsty for the

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draughts of learning and of life he was ready to instil. He remained for a month with them, meantime sending for Mr. Timothy Woodbridge of West Springfield, whom he installed as their teacher, and then returned to Yale to finish his tutorship. He took with him two boys—sons of Konkapot and Umpachenee—for the purpose of teaching his own and learning their language. Having kept up an interesting correspondence with his future parishoners during the winter and spring, Sergeant, in July, 1735, came to take up his permanent work in our valley. In August of that year he, with a delegation of his people headed by Konkapot, went over to Deerfield, and there, in presence of the Governor and Council and a numerous assembly, received ordination and commenced his pastoral labors on the 26th of October. The fruits began to mature early, for, in November, Konkapot, his wife and daughter, and shortly after Umpachenee, his wife and child were baptized. So zealous was Konkapot in his new belief, that he requested to be re-married after the Christian mode, which was accordingly done. His interpreter, Poopoonuk followed his example.

In order to secure the best results for the Mission, on application by its founders to the Provincial authorities, a commission consisting of John Stoddard, Ebenezer Pomeroy and Thomas Ingersoll, was appointed to come and consult with the Indians, and, with their consent, lay off a township expressly for them, where they might be gathered, allotted farms in severalty and thus focized, as it were, within the scope of more condensed effort for improvement. This was accomplished in the spring of 1736, and a township six miles square, comprising the present territory of Stockbridge and West Stockbridge was laid off, and three years later, incorporated. This was followed by a general removal hither of the tribe, after eighteen months' instructions at Great Barrington.

As nearly as can be ascertained, they numbered at this time twenty families and about ninety individuals; in 1740, they had increased to 120; in 1749, the year of Mr. Sergeant's death, 218, and at the period of their removal westward, they were reckoned at 400.

Four other English families were induced to settle in the

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township, as patterns of husbandry and housekeeping. To these, as also to their minister and their teacher, lots were assigned at the request of the Indians, and the Mission was launched upon its career of usefulness with an infant church of fourteen communicants and more baptized; a school of forty children and adults, and a radiant bow of promise over all.

Before proceeding farther in these annals, a few remarks will not be impertinent concerning the character of the tribe, which may disabuse us of any idea we may entertain that they were the abject, filthy, stolid savages such as are most of those with whom the nation has had to deal on our western frontier. Many of the vices which we are accustomed to associate with our aboriginal people, no record ascribes to the Housatonics. They are never complained of as thievish, quarrelsome or cruel. They certainly were the friends of the English, and this disposition was regarded by Great Britain as a better defense of our border from the French and their allies than a line of stockades. The only vice to which they seem to have been addicted was the common one among all the uncivilized—the love of intoxicants. For indulgence in these they might accuse their pale-faced neighbor, as themselves were ignorant of their manufacture. Yet Sergeant found some among them who, from observation of alcoholic effects, were voluntary abstinents. There were individual cases of noble manhood, before the missionary had discovered and given it direction. Among such Konkapot stands pre-eminent, of whom Mr. Hopkins wrote on his first acquaintance with him as follows: "He is strictly temperate, very just and upright in his dealings; a man of prudence and industry, and inclined to embrace the Christian religion." In a very interesting letter—too long for insertion here—written by one who was present when Konkapot made profession of his new faith, this additional testimony is recorded, "Konkapot is a man of fine presence, and the solemn manner in which, with deep, glutteral tones, he pronounced [his creed] visibly affected the whole audience." Umpachenee also, illustrates the Indian shrewdness, spiced with suspicion, in the questions he asked the Commissioners who came to consult the tribe concerning the introduction of the Mission. "What

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is the cause," said he, "of the sudden favor shown my countrymen?" "Why did Mr. Pomeroy ask so many questions about the owners of certain lands and the titles to them?" "Why, if the Christian religion be so true and good, do so many of its professors lead such bad lives?" "If we should permit the whites to become co-proprietors of our lands, will not our children be imperilled?" Such men surely were too keen for imposition, and the expression of such sagacity was a token that the mental soil from which it sprung was worthy of cultivation.

But to our history. Shortly following their settlement in Stockbridge, on invitation by Gov. Belcher, Mr. Sergeant, with Umpachenee and others, visited Boston and dined with the Governor and Council. In accordance with the Indian custom of gift making,—not without reference to corresponding returns—Umpachenee, after tendering the thanks of his tribe for favors received, presented the Government with territory lying one mile in width on each side of the road from the Housatonic to Westfield, 52 square miles. He then asked aid from the Provincial Legislature in building a church and a school-house for his people. This petition was backed by a valuable bale of pelts. From this visit they returned much pleased with their great friends, and enriched by gifts of guns, blankets, etc. Nor did the Governor forget his promise of assistance for the Mission. An appropriation by the next Legislature enabled them to erect a church 30x40 feet, which was dedicated on Thanksgiving day of 1739,—one hundred and fifty years ago the present year. A school-house also rose on the present premises of Mrs. C. Averill. The church occupied the site of the Field Memorial Tower, and was used in common by Indians and whites until nearly the close of the Revolutionary war. Up to this time a school-house constructed of logs and bark stood near Konkapot's dwelling in South street, on the brook still bearing his name. It appears that the English and native children attended school together till 1760, when the first school-district was established.

During the visit to Boston, above mentioned, some friend in the city gave them a large India Conch-shell, which served as a bell to summon the Mission congregation to church for many

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years. The blower was a strong-lunged Indian, named John Metoxin, whose annual compensation for the service, as we learn from the town records, was 20 shillings. He was also, at times, constable and selectman. The old shell, with its well-worn tip, is still to be seen in our Public Library, and will respond to a competent blast as loudly as when it woke the echoes of the primeval forest 150 years ago.

The Mission received another valuable present in a superbly bound and illustrated copy of the Scriptures in three folio volumes, from the Rev. Dr. Ayscough, chaplain to the Prince of Wales. Rev. Mr. Stingerland, when in Stockbridge a few years since, from Wisconsin, told me that these volumes have been preserved by the Indians through all their migrations, and are still kept and guarded like the terraphim of the Orientals.

In 1737, Mr. Woodbridge, the teacher, having married, built a house where Mr. Samuel Goodrich now lives, and Sergeant became a boarder with him. In August of that year he preached the first sermon to his hearers in their own language, though he still retained his interpreter to perfect himself therein, and his persistence was rewarded long before his death; his proficiency being such that his parishoners were accustomed to say that he knew and spoke their language better than themselves.

Sergeant, having so successfully kindled the missionary fire on the Housatonic, was desirous of scattering its sparks to the forest dwellers elsewhere. At Kanaumeek (now New Lebanon, N. Y.) quite a number of Indian families resided. Thither he went and preached with the result that the Chief and his daughter came to Stockbridge to hear and at length to be baptized; and soon after another prominent man among them removed hither, and, with his two children, received the same ornination. Overtures for the introduction of Christianity were also made to the Shawnees and the Delawares farther south, whose dialect was similar. The former tribe declined the proffer; but the Delawares opened their wigwams and their hearts to the boon, and the devoted Brainard, having first learned the tongue of Sergeant, and practiced at Kanaumeek, went to dispel their darkness with the joy of the morning.

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The Foreign Society, whose aid has been mentioned, in 1738 gave the Mission £300, a portion of which was applied to the purchase of agricultural implements for the Indians. In June of the same year, Sergeant celebrated his first sacrament with his infant church, and comments on the behavior of his communicants as greatly devotional and interesting. They numbered fourteen, and about fifty had received baptism.

In 1741, Sergeant planned an enterprise looking toward enlarged usefulness which became a reality six years later under the following circumstances. Rev. Isaac Hollis of London,—a nephew of the generous benefactor of Harvard College, of the same name,—had proposed to educate twelve Indian boys between the ages of twelve and twenty, at £25 per annum from his own purse. These Sergeant had received and taught for a year in his newly built house—(still standing as "Edwards Hall,")—but found the labor too great, superadded to the other duties of the Mission. They were, therefore, sent to Newington, Conn., to be boarded and taught by a Capt. Kellogg, and remained a year, making good progress. This suggested to him the idea of a regular boarding school, wherein, with their other studies, agriculture and some of the mechanical trades should be unitedly taught. The beneficiaries were to be boys at first, and, if successful, the same advantages were to be extended to girls also. In short, it was to be a wedded Fellenburg and Mt. Holyoke. The idea took among the wealthy and charitable on both sides of the Atlantic, and was soon pushed to a realization. Six trustees, citizens of the Connecticut River valley, were appointed, among whom was Jona. Edwards, then of Northampton. The six white families in Stockbridge contributed a Thanksgiving day offering of £115-10. Among the subscribers abroad were Rev. Dr. Watts, the hymnologist, the Prince of Wales, the Duke of Cumberland, the Lord Chancellor, the Duke of Dorset and Lord Gower; while Mr. Hollis promised to support twelve more boys, as his portion of the benefaction.

A farm of 200 acres was set apart from the unappropriated land of the Indians and a suitable building erected on the premises and a little south of the present residence of Mr. Lu-

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cius Tuckerman. It was 36x38 feet, with commodious rooms and a good cellar. The twelve boys at Newington were brought hither with their teacher and the school was outset with many hopes. Sergeant had planned to go, the next summer, and publish its advantages to the Six Nations in Central New York—a project foreclosed by his untimely death. The same proposal made to the Mohawks on the Hudson, induced some ninety of the tribe to come to Stockbridge, among them the famous chief Hendrick, afterwards killed at Lake George, in the same battle with, and while aiding Col. Williams, the founder of Williams College. The Indians offered land to other tribes who would come and settle among them, and, besides the Mohawks, several of the Oneidas and Tuscaroras accepted. In 1750, sixty scholars were enrolled.

The Boarding-school experiment had not ripened far enough to warrant the contemplated supplement for girls, when on the 27th of July, 1749, it received a terrible back-set in the death of Sergeant at the early age of thirty-nine. Yet, "if that life is long which answers life's great end," that devoted man lived beyond the human allotment of "three-score years and ten." He seems to have been raised up and qualified for the specific work to which he had consecrated his whole being, and in which he died with his harness on. At his decease the status of the Mission, as nearly as I can ascertain, was this:—The number of Indians in his charge was 218, comprised in 53 families; the church contained 42 native communicants; 182 had been baptized, of whom 129 were still living. Twenty of the 53 families lived in frame houses, and more than that number cultivated, to a greater or less extent, productive farms. "These," says an English visitor of the time, "are well fenced and measureably stocked, and many of the owners diligent and industrious in business." Even in the earlier days of the Mission, a correspondent of a Boston newspaper writes of his pleasure at finding the Indians so improved; at hearing the young women read their Bibles so fluently and at seeing good specimens of their chirography and needle-work. The education imparted in the school was the same as that taught the whites in the common schools of the day, and Sergeant writes

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to a friend, in 1747: "The Indian youth learn English well; most of them understand a good deal of it, and some speak it freely and correctly." As further proof of their proficiency, I have myself seen deeds of lands to the whites bearing signatures—even of squaws—in fair and regular penmanship. It seemed to me no mean acquirement to be able to set down orthographically the uncouth and multitudinous syllables that registered their names.

A paragraph as to Sergeant's ministerial labors. His brief journal—almost the only written memorial we have of him—gives this program: for Sunday services, a short prayer, a portion of scripture with running comentary; then longer prayer, all in both Indian and English; singing, of which the natives were fond and in which they excelled; two sermons in each language, except the ommission of one to the English during the winter. In the warmer season he held what would now be termed a Sunday school with the Indians, explaining Biblical history and doctrine. His discourses for them were first written in English and then translated into their vernacular.

The sceptical in Indian—not, directed philanthropy may ask, how much *real reformation* did the Mission effect in the morals of the Housatonics? This question may better be answered by *fact* than by *assertion*, and I select one of several, bearing on the matter, in reply. I have mentioned the fondness of the Indians for intoxicants and the opposition of Dutch traders in the vicinity to the establishment of the Mission. Their antagonism did not cease after that became a fact. But the township belonged to the Indians, and their authorities, in 1748, imposed a fine of £40 York money, upon any who should bring rum into Stockbridge for sale. It was met by a storm of wrath from over the border and the traders spared neither abuse nor lies to convince the Indians that the missionaries had made dogs and slaves of them in restraining their freedom of action and appetite. New Year's was at hand—a time of former dissipation, and Sergeant, fearing that the temptation would prove too strong for their newly adopted principles, became anxious and almost desponding. On the last Sunday of the year he announced a religious service at their church on New Year's

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day, hoping to mitigate the extent of the impending evil. The result was, that though abundance of whiskey was smuggled into the neighborhood, the red men were all in their places at the service and steadfast in their integrity.

Of the Stockbridge of to-day could such a record be written?

I have thus far traced the Mission from its benevolent inception through its early trials and successful progress to the top of the main-spring of its enginery. It was, however, still continued; for a motive stronger than human selfishness underlaid it. But no successor was competent entirely to fill Sergeant's place. He had organized the machinery and set it in motion; it now remained for others to supply the motive power, which was done with unquestionable benefit for nearly forty years longer. Of this period I shall not be particular to recite details, which indeed, are scant in the writings of both Edwards and West who followed, but hasten to finish a recital perhaps already too protracted.

Jona. Edwards, then recently dismissed from Northampton, was called to the mixed pastorate and the superintendency of the Mission in 1750, and remained eight years. Two facts must have derogated from the highest efficiency in its management under the new incumbent. Firstly, he was unacquainted with the Indian language, and, though he made it the subject of a learned treatise, never acquired it so as to use it in his ministry. And, again, President Edwards was a theologian and metaphycian, whose mind, so abstract from temporalities as never to be able to tell the number of his cows, was too unpractical to grasp and manage the necessary details of such a work. Still he conscientiously did his best, serving his English parishioners, and, through an interpreter, his Indian congregation as his predecessor had done. The school was continued with—for a season—undiminished numbers, but doubtless with less of enthusiasm than while the soul of Sergeant superintended and inspired its progress. The war with France too, of which the Colonies bore so costly a share, seriously demoralized this work of benevolence, involving, as it did, the Mohawks and Oneidas from whom a portion of the pupils were drawn.

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But historical justice obliges me to say, that, aside from the war, if President Edwards' qualifications for his new post had excelled even those of his predecessor, there were influences in active operation during a large portion of his ministry, which, except for their ultimate thwarting, would have ruined the Mission, though conducted by an angel. These I will briefly narrate.

Among the most persistent agents in unsettling the President at Northampton was the Williams family. That family was represented at Stockbridge by Col. Ephraim Williams, the most conspicuous of the first English settlers there. He was a man of large business capacity, ambitious of distinction, influential, for those times wealthy, avaricious and grasping. With his Northampton kindred he had imbibed a prejudice against Mr. Edwards, and when the Indian Commissioner proposed to make the latter Mr. Sergeant's successor, he was pronounced in his opposition to the measure. When, however, the proposal became a reality, he smothered his dislike and overtly acquiesced. Owing to his position, Col. Williams had been entrusted with various Indian affairs of which his management had been so questionable and self-aggrandizing as to forfeit the respect and confidence of the Indians and bring him into direct conflict with the teachers, Mr. Woodridge and Mr. Hawley, who stood in their defense. Col. Williams schemed and plotted until, ultimately, he succeeded in ousting Mr. Hawley from his position.

Having been appointed resident Commissioner of the Indian Board of the province, he was made agent of the benefactions of Mr. Hollis and other patrons, of which the larger portion was traceable to his own pocket, he keeping no record and rendering no account of them save a verbal one, for several years, meanwhile enlarging his own possessions.

When the project of the Union Boarding School for the Housatonics, Mohawks and Oneidas, was broached, Col. Williams conceived the idea of making the whole scheme inure to the interest of himself and family. A nephew of his had become a member of the Board of Commissioners, and the combined influence of uncle and nephew had procured the condi-

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tional nomination of another of the family as teacher of the projected Female School. One of the Trustees of the Indian establishment was about to marry this proposed teacher, remove to Stockbridge and assume control of the whole Mission concern. In modern parlance, it was a "ring," with the Williams family as center and circumference.

Certain of the success of his scheme, Col. Williams took on arrogant airs, renewed his quarrel with Mr. Woodbridge, went into the boarding school of Mr. Hawley, who had charge of the Oneida and Mohawk pupils, and, usurping its direction, conducted himself in such a manner as to disgust the Oneida parents, who removed their childran and returned to New York.

Mr. Edwards, desirous of keeping the peace and avoiding all dissensions among his people, had hitherto borne the wrong in silence. But rumors of the troubles had reached the Central Board, and he was called on to give a statement of the facts there anent. Thus summoned, and knowing it to be the crisis of the Mission, his conscience would permit him to do nothing but disclose the whole truth. The sequel was the complete subversion of all Col. Williams' schemes; the restoration of things in accordance with Mr. Edwards' recommendation and the removal shortly after, of the Williams family from Stockbridge. But the mischief had been done, and so far as the Boarding School was concerned, was irreparable. The Oneida pupils had gone and refused to return; the Mohawks lingered a little longer and then left also. Mr. Hawley followed them and renewed his labors on the New York Reservation with happy results, until the outbreak of the Revolutionary war.

Rev. Dr. West succeeded President Edwards after the call of the latter to Princeton, N. J., as minister to the English and Indians, until 1775. He then surrendered his Mission charge to John Sergeant—a worthy son of his apostolic sire and an inheritor of his spirit. He taught and ministered to the Indians henceforward, removed with them to Central New York, and when, subsequently, they took their farther way toward the setting sun, *his* son, of kindred soul, linked his destiny with theirs and bore them company.

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The Indians left Stockbridge as a body in 1785–6, carrying with them their organized church, their school and their civilization, which they reproduced on territory granted them by the Oneidas, naming it New Stockbridge. The probable causes occasioning this removal I endeavored to set forth in a paper read before this Society some time ago, entitled "Indian Land Grants in Stockbridge," and need not here repeat.

In closing, it is but justice to the Indians to mention that a full company of them fought through the Revolutionary war, of whom several fell in battle, or otherwise died in the service; and to the Mission to remark, that some of its pupils were graduated at Dartmouth College, and still more were elected to town offices, from Field-driver to Selectman. Here, also, Henry Aupanmut, the famous historian of his tribe, received his education and left a long and interesting story of the traditions and wanderings of his people. And to this day the remnant of them in Shawnee Co., Wisconsin, preserve and practice the habits of civilized life which their ancestors acquired in the Housatonic Valley.

The direct personal effect of any great moral enterprise may perish with the recipients of its benefits,—the *example* never. Like the sun, it embraces the earth in its influence and gathers vigor from accumulated antecedents. Not all its results may be apparent in this life; but it comports with the eternal fitness of things, as well as with divine Revelation, that good deeds, even though they be not sounded by the trumpet of earthly fame, shall, in the hereafter beyond us, not go unrecognized or unrewarded.

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Berkshire Book.

BY ITS

Historical and Scientific Society.

1891

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BERKSHIRE BOOK.

PAPERS

BY ITS

Historical and Scientific Society.

PUBLISHED BY THE SOCIETY.

PITTSFIELD, MASS.
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1891.

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PREFATORY NOTE.

The national and local interest excited by the splendid celebration at Bennington on the 19th instant of the completion of the Battle Monument there, and also of the centennial of the admission of Vermont into the Union, a logical consequence of that successful battle, makes opportune and important the ample discussion in one of the following papers on the part that Massachusetts played in that battle. In the celebration just referred to, full justice was done by all the speakers to the aid received in the battle from the southern and sister State; but the facts and the proof of them, so far as Massachusetts is concerned, were never before brought out fully to the light of day.

The great loss of our Society in the death of E. W. B. Canning, of Stockbridge, will come again to the minds of our readers as they peruse one more of his papers in the following pages. Pleasure mingles with pain in the announcement, that another important paper of his on "Indian Land Grants in Stockbridge," is still in the possession of the Society, and will, doubtless, serve to enrich one of its future publications.

The other papers in the present number will all speak for themselves. They are believed to be not inferior in interest and importance to those that have preceded them.

In the late autumn the Society will offer to the public a bound volume, under the title "BERKSHIRE BOOK," containing all the papers hitherto published.

A. L. P.

WILLIAMS COLLEGE. August 27, 1891.

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BERKSHIRE

AT BENNINGTON.

By Arthur Latham Perry,

of Williams College.

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BERKSHIRE AT BENNINGTON.

The topic of my paper is Berkshire at Bennington. There seem to be two points in this topic,—Berkshire County and Bennington Battle, and I take it I shall be expected to say something about each of these, and thus to bring both of them into relations with each other. And first, Berkshire County. This became a separate county, by act of the general court of the Province of Massachusetts Bay, on the 1st of July, 1761, in the first year of the reign of His Majesty, George the Third. It had previously been reckoned a part of the old County of Hampshire, which, twice dismembered, still remains an honored metropolis, flanked on the south by Hampden, and on the north by Franklin, both her own till 1812, and all three forever protected on the west by the rugged hills and defensive valleys of Berkshire. When Hampden parted with Berkshire, it parted indeed with but little of civilization within the limits of the new county, but it parted with a fine strip of physical country of 950 square miles, almost one-eighth of the area of Massachusetts. With the exception of the meadows in the Connecticut valley, the best land in Massachusetts is in Berkshire county. I do not fear any contradiction when I say that Berkshire is the best agricultural county in the state. I have recently been over some of the best farming lands in Worcester county, lands owned by my ancestors for several generations, and still in the hands of their descendants, and I do not hesitate to say that, equal culture being given, the slate and limestone uplands of this county, to say nothing of the alluvial lands on the Hoosac and Housatonic and their tributaries, are at least as productive as those. There is indeed much hilly and some swampy land in the county, but there is very little, if any, land that will not grow trees, and forest trees, in their due proportion, are as profitable a crop as can be grown. This is not the place to enlarge on the natural beauty of our mountains, hills and valleys; for why should Berkshire people continue to insist on

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what even strangers are prompt enough to acknowledge, and never grow weary of praising?

I said Hampshire parted with but little of civilization when Berkshire became a County. In fact there were then but four incorporated towns within it, viz: Sheffield, Stockbridge, New Marlborough and Egremont; and only six other settlements, namely: Pittsfield, Lanesborough, Williamstown, Tyringham, Sandisfield and Becket. It was a day of small things in this county; and yet, nearly two years before, there had happened an event, on the banks of the St. Lawrence river in Canada, that was full of hope and assurance for the feeble settlements in Berkshire. That was Wolfe's battle with Montcalm, on the plains of Abraham above Quebec, on the 13th of September, 1759. That was one of the most decisive and important battles of the world. That battle settled the question of French dominion on this continent. That battle, fought far off in the wilds of the north, closed up, as by a stroke, the old French and Indian war-paths, that led to the valleys of the Hoosac, the Deerfield, and the Connecticut. The French and the Indian, in the French alliance, had been a constant menace for a century to the expansion of the English settlements. They had burned Schenectady in 1690, desolated Deerfield in 1704, destroyed Fort Massachusetts in 1746 and carried its brave defenders into captivity to Quebec, and in 1755 killed Col. Ephraim Williams and some 300 Americans more in a bloody skirmish and a still bloodier battle at the southern extremity of Lake George.

When peace was made between England and France, four years after the Battle of Quebec, England was enormously strengthened by it; so much so, that George the Third declared, "England never signed such a Peace before, nor I believe any other power in Europe." I have been struck with the evidences, which multiply on every hand, that the settlements in Berkshire county were immediately strengthened by the issue of Wolfe's battle on the heights of Abraham. The settlers understood the significance of that fight, and discounted, three years before it was signed, a Peace, whose conditions were yet to be wrangled over in every court in Europe. Berkshire not only began to fill up

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with fresh immigrants from Hampshire and from Connecticut, but the new County itself was carved out and established in July, 1761, while the Duke of Bedford and the French minister did not sign the Peace till February, 1763. Between Wolfe's battle and the Peace of Paris, Great Barrington, Pittsfield, Egremont, Sandisfield, Tyringham, and the County itself, were incorporated. They called their new county "Berkshire," undoubtedly from the English county of the same name, just at the boundary of which lies the famous meadow of Runnymede, on which gathered the nobility of England to extort Magna Charter from King John in 1215. Some years ago I made a pilgrimage to Runnymede on foot, not knowing then that it lay on the limits of Berkshire; falling into company and conversation with a native on the road from Windsor Castle, which is in Berkshire, and discovering in him some antipathy to Buckinghamshire, just across the Thames at that point, I asked, "In what county are we now?" "This is Berkshire." "Indeed," said I, "why I am from Berkshire County, Massachusetts, United States, North America." He eyed me a moment, as if to be sure of my sincerity, and pointing to a large manor house, in plain sight, said he, "you go there, and tell them you are from Berkshire County, Massachusetts, and they will give you some of the best ale ever brewed in England!" I refer to this incident simply to show that the compliment conferred in the naming of our county, is well appreciated in England, at least along the Thames, near Runnymede.

But while the French wars delayed the settlement and menaced the prosperity of the Berkshire towns, they yet contributed in a wonderful way to the training of the people, who were here prepared for their after experiences in the Revolution; and also to a wider knowledge on the part of soldiers, and others, of fine lands and possible homes within the county. The county itself exerted a fascination, as it still does, over strangers, over the soldiers who passed through it on their way to Crown Point or Fort Edward; and when the French wars were over, many of these men came back to settle, and to stay. This was particularly true of the men stationed for a longer or shorter time at Fort Massachusetts on the Harrison meadow in

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North Adams; and at the West Hoosuck Fort on our square in Williamstown. Almost every one of our earliest settlers was a soldier in the French wars; as almost every one of our later settlers became a soldier in the Revolutionary war. I have recently found in the state archives in Boston, the petition of one John Perry, who was a soldier in Fort Massachusetts when it was captured, Aug. 20, 1746, and who, with his wife, was carried a prisoner to Canada, where they remained with other prisoners taken at the Fort, for twelve months,—a petition to the General Court for a grant of land near the Fort, where it seems he had already fenced in a farm and built a house before the Fort was taken. He evidently appreciated the Hoosac valley, and as I believe was the first white settler in that valley within the limits of Massachusetts. Let me quote the essential parts of his petition, which is in his own handwriting, and is evidently his own composition, "Whereas your Honour's humble petitioner, enlisted in the service of the country, under the command of Capt. Ephraim Williams, in the year 1745, and was posted at Fort Massachusetts, in Hoosuck, and upon ye encouragement we had from ye late Col. John Stoddard, which was, that if we went with our families, he did not doubt but that ye court would grant us land to settle on, whereupon, I your Honour's humble petitioner, carried up my family there with my household stuff and other effects, and continued there till we was taken, when we was obliged to surrender to the French and Indian enemy, Aug. the 20, 1746, I would humbly lay before your Honours the losses I sustained then, which are as followeth: A house, which I built there for my family, 80 pounds; Two feather beds with their furniture, 100 pounds; Two suits of apparel apiece for me and my wife, 150 pounds; Two brass kettles, a pot and pewter with trammel tongs and fire slice, and knives and forks to ye balance of 20 pounds; One cross cut saw, 20 pounds; and One new broad ax, 6 pounds; Three new narrow axes, 8 pounds; Two steel traps, 14 pounds; Two guns, 32 pounds; One pistol, 5 pounds; One 100 weight of suggar, 20 pounds; Total, 457 pounds, with a great many other things not named; the losses your humble petitioner hath met with, together with my captivity, hath re-

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duced me to low circumstances, and now humbly prayeth your Honours of your goodness to grant him a grant of land to settle upon near ye fort, where I fenced, which was about a mile west of the fort, or elsewhere, where your Honours pleaseth, and that your Honours may have a full reward hereafter for all your pious and charitable deeds, your Honours humble petitioner shall always pray. John Perry."

This petition is dated Nov. 5, 1747, less than three months after the return of the captives. The General Court took no action on this petition, perhaps because they thought best to wait and settle with all that were taken captive, at once; which they did a little more than a year afterwards; paying each man his full wages for the time he was in captivity, and granting each a gun out of the "Province store." Perhaps, too, they thought that, as Perry was a "squatter," without legal title to the land he had fenced in, they were under no obligation to reimburse him for the loss of his household stuff. If any of Perry's estimates on the items of his property seem to us to be excessive in amount, we must remember that prices were then reckoned in lawful money, that is, in colonial bills made legal tender; and that in the very year in which these soldiers were paid off in paper money, Massachnsetts redeemed at eleven for one her outstanding colony bills in the silver she received from England, as her share of the ransom money for the capture of Louisburg in 1745. The fact remains that John Perry, as early as 1746, built a house and stocked it, in the Hoosac valley, just on the boundary of North Adams and Williamstown; that the French and Indians sacked his house and carried off his tools in August of that year; that he liked the locality; and that after a year's captivity in Quebec, he was drawn in heart towards the scene of his losses, and wanted this time a better title for his land than "ye encouragement we had from ye late Col. John Stoddard."

There is no evidence that John Perry ever retured to the Hoosac valley; the General Court at any rate granted him no land there, and gave but a cool reception to his warm petition. There was a John Perry among the earliest settlers of Egremont, whom I strongly suspect to be the same man; and it is

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almost certain that he wrought as a carpenter with Michael Gilson, and other old soldiers of Fort Massachusetts, on the fort on the Putney meadows above Brattleboro, which was nearly a copy of the second fort Massachusetts built in 1747. John Perry's wife, Rebecca, died in her captivity at Quebec; but there is reason for believing that he took a new spouse after his return; and we will hope, at any rate, that he came to the enjoyment in his new home, wherever it was, of "two suits of apparel apiece for me and my wife," "two feather beds with their furniture," "one 100 pounds of sugar," and the "two brass kettles," and the "pewter," with the "tramel tongs and fire-slice," and "knives and forks," with the "cross-cut saw," and all the edged tools of which he was so ruthlessly robbed by Monsieur Vaudreuil and his Indians.

In further illustration of the way in which the soldiers in the Erench wars became interested in Berkshire, and learned by actual service against the French to defend it afterwards against the British themselves, as well as for an ulterior purpose in connection with the Battle of Bennington, I wish to speak of another young soldier of Fort Massachusetts, who was taken captive at the same time John Perry was, but who lived to play a more conspicuous part in the after times than any other of the captives; than even John Norton, the chaplain, or John Hawks, the sergeant commanding. This was Benjamin Simonds. Simonds' father, Joseph Simonds, cordwainer, was one of the first settlers at Ware River, now Ware. He was a member of the first "Precinct" committee there in 1733, long before the town was incorporated, was often moderator of the Precinct meetings, and was evidently a man of some ability and public spirit. How long his son, Benjamin, had been in Fort Massachusetts, when it was captured, I do not know; I know that he was then just turned of 20; I know that he entered the service from Ware River; I know from Sergeant Hawks' return of his men, that Simonds was "left in ye hospital sick," when the survivors of the captivity returned to their homes, but the same document says of him, "since returned but can't say the time;" I know that his father, "for and in consideration of love, good will, and affection, which I have

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and do bear toward my son, Benjamin Simonds of said Ware River," granted him "a tract of land in Ware River of 71 acres and 30 rods," in the spring after his return from Quebec. But I also know that the heart of the boy, notwithstanding that he had now a farm of his own on Muddy Brook in Ware, was yet strongly drawn towards the valley in which he had seen some 800 French and Indians beleaguer a weak fort, whose defenders were only 22 men, near half of whom were sick, in which 30 or 40 of that beleaguering host were killed, or received mortal wounds, by men short of ammunition and hopeless of ultimate relief, a valley in which he afterwards became an early settler, a large land holder, a prominent citizen, a revolutionary patriot, a military officer of approved skill and courage, holding his commission as colonel during almost the entire war, by the vote of the officers of his own regiment,—a valley in which his bones still moulder beside those of his children and descendants to the fifth generation.

What was thus true of him in connection with the French wars, was true of scores of others in the whole length of the County. I speak now of the north, partly because I am better acquainted with it, but mainly because far less has been known and written concerning it. The south was settled earliest, the center and the north just about the same time. Sheffield is just 25 years older than Williamstown, Barrington and Egremont are 20 years older, Stockbrikge is 15 years older, Tyringham, New Marlborough and Alford are each just about 10 years older, while Lenox, Pittsfield and Williamstown may be regarded as coeval, assuming 1750 as a fair date for each, which was the time when the Williamstown house-lots were laid out and drawn by individual owners. All the rest of the towns in the county are later, Lanesborough following next after these three. I do not find, in Smith's History of Pittsfield, the birth date of the first child born in that town. Rachel Simonds was born in Williamstown, April 8, 1753. Her father was one of the original drawers of the house-lots three years before, drawing No. 22, now a part of the farm of Keyes Danforth, Esq., and a large number of other lots were drawn by the officers and soldiers of Fort Massachusetts. En-

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listed men from Connecticut traversed the county its entire length during the French wars, and afterward settled in every part of it; and I am inclined to think that more Connecticut people than Massachusetts people found homes in the county in the last half of the century. There were some very able and experienced men in all parts of the county, particularly in the south and center, when the Peace of Paris was signed in 1763. Theodore Sedgwick did not commence the practice of law in Sheffield till three years later; but John Fellows, afterwards brigadier-general of the militia of Massachusetts in the Revolutionary war, and John Ashley, afterwards major-general of militia, were then active citizens of that town. In Stockbridge, among others, were Samuel Brown, father and son, both original proprietors of house-lots in Williamstown, and the son distinguished for enterprise both military and civic. In Barrington at that date, were Mark Hopkins, lawyer and afterwards colonel, who gave his life to his country at White Plains in 1776, a battle in which fought also Col. Simonds and North Berkshire militia; and General Joseph Dwight, previously of Brookfield, very influential in the settlement of the County, on whose dignified manners and splendid personal appearance, tradition even yet loves to linger, though he died in 1765.

In Sandisfield there was David Brown, father of Col. John Brown, who afterwards greatly distinguished himself as a citizen of Pittsfield. In Pittsfield itself, the Rev. Thomas Allen, the most picturesque figure in the history of that town, and also in the Battle of Bennington, did not settle in Pittsfield till about a year after the signature of the Peace of Paris; but Col. William Williams was there, who had already distinguished himself in the capture of Louisburg, and in subsequent campaigns against the French on the northern frontier; and Oliver Root, who had been a ranger round Lake Champlain with John Stark and Israel Putnam, and who afterwards was a colonel in the Revolutionary war, had just then become a citizen of Pittsfield. Prominent among the few settlers of Williamstown in 1763 were Benjamin Simonds and Nehemiah Smedley, both soldiers in the French wars then closed, both officers afterwards in the Battle of Bennington, and both,—though this hardly

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added to their credit while they lived,—great-great-grandfathers of my children!

And now let us notice that the marvellous success of the English in conquering the American colonial possessions of the French, became in turn the ground of the loss by the English of their own American colonial possessions. The French, robbed as they conceived of their own, were prompt to encourage and did actually encourage in the next decade, the discontented English colonists to assert their independence; and this very discontent itself, which was the cause of the American Revolution, was brought on by the measures taken in the British ministry in consequence of the conquest of the New France. They had now a vast continent to govern; their ambition was inflamed by the prospect of a trans-Atlantic empire; troops must be kept here; civil government must be carved out on a large scale; new taxes must be imposed to meet the new expenses; the abominable navigation act, equally a curse in Europe and America, equally false in principle and pernicious in action everywhere, must be rigidly enforced. "American independence," says Bancroft, "like the great rivers of the country, had many sources; but the head spring, which colored all the stream, was the navigation act." Parliament had repealed the stamp taxes in February, 1766, on the united remonstrances of the colonies, as a matter of expediency to Great Britain; but the Declaratory act, that accompanied the repeal, established it as the law of the empire, that the legislative power of parliament reached to the colonies in all cases whatsoever. The next year Charles Townshend, England's evil genius, carried a parliamentary tax to be collected in America on Tea, Glass, Paper and Painters' Colors, introduced by a Preamble, "that it is expedient that a revenue should be raised in his majesty's dominions in America." The Declaratory act asserted the power of Parliament in all cases whatsoever; Townshend's Preamble, which was never repealed, asserted the expediency of using that power to raise a colonial revenue. It was not therefore a definite and particular grievance, a three-penny tax on a pound of tea, the grievance was indefinite and unlimited, one striking at the vitals of free government, at the fundamental principles

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of a representative constitution, one taking the power of the purse and control of public officers completely out of the hands of the people, that caused the American Revolution.

From this moment an attitude of resistance was taken by a small but influential part of the American people towards the British King and Parliament; and this became an actual and armed resistance, shared in by larger numbers, and gradually by a majority of the whole people, after the affairs of Lexington and Concord, and the taking of Ticonderoga by Ethan Allen and his men, in the spring of 1775. There were at least 39 men from Hancock and Williamstown with Ethan Allen, in that first overt act of hostility to Great Britain.

Now we turn to Burgoyne's campaign of 1777. The only strategic and meritorious plan adopted by England during the whole war to subdue the colonies, was that developed in this campaign of 1777. That, indeed, was soldier-like, and it almost won the promised success. It was to cut off the New England colonies, the head and front of the rebellion, from the middle and southern colonies, by bringing an army down from Canada, where all the people, though mainly French, were strangely loyal to Great Britain; and at the same time to bring a fleet and army up the North River from New York which was in British hands, and unite the two at Albany, thus cutting the colonies completely asunder by an easily defended water line, stretching from Lake Champlain to New York city. Sir William Howe, who seems to have sketched this really brilliant plan himself, not being on good terms with the minister at home, and not getting therefore all the troops he wanted for the purpose, afterwards partially abandoned it, leaving Burgoyne to come down from the North without support from New York, and himself and his army going off to capture Philadelphia. Howe himself had been with Wolfe on the Plains of Abraham, without ever catching the magnetic spirit of that great commander; and his brother, Lord Howe, a great favorite in America, had been killed the year before that (1758) at Ticonderoga; but Sir William was an indolent man, somewhat fickle-minded and rather resented the rising popularity at home of his rival, General Burgoyne; and so Bur-

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goyné was left to cut his way leisurely, but hopefully, from the head of Lake Champlain to the Hudson, on whose banks he had his headquarters, on the last day of July.

Burgoyne's right wing, under St. Leger, had come down from Montreal by water to Oswego, on Lake Ontario, and passed over the carrying place to the upper waters of the Mohawk river. His route to Albany was down that river, as Burgoyne's was down the Hudson, but there was a little fort, Fort Stanwix, that stood in his path, and a bloody struggle near that fort on the 6th of August between St. Leger's Indians and the Dutch settlers in the Mohawk valley under Herkimer, settled the question of his getting to Albany at all; and a few days later, Benedict Arnold, with a detachment from the main American army then encamped at the mouth of the Mohawk, drove him out of the valley back to the lake. Burgoyne, however, did not know of the check St. Leger received on the 6th, and so on the 11th of August, thinking to aid St. Leger indirectly by a diversion on his own left, and wishing also to mount afresh his dragoons, whose horses had failed up on the march from Whitehall to the Battenkill, expecting also to bring in draught cattle and provisions to his own camp, to arouse the Tories, of whom there were many in that direction, and lastly to destroy some continental stores at Bennington, sent out a party to the left of about 900 men all told, about one-third of them German mercenaries, about one-half of them Canadians and Tories and of the rest about 100 British regulars, and 100 Indians.

Burgoyne gave Col. Baum, their commander, verbal orders to march directly upon Bennington, and discretionary orders, then to cross the Green mountains to Brattleboro, and return through the Hoosac valley, so as to enter Albany with St. Leger and Burgoyne himself. Rumors of this movement early reached the Vermont council of safety, a committee of twelve sitting at Bennington, in the Catamount Tavern; and John Stark, who had come at their call, with a brigade from New Hampshire, and two Vermont regiments, partially recruited, were already on the ground. Seth Warner, too, was there in council, but his 150 Continental troops were at Manchester,

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some miles to the northward. During the night of the 13th of August, Wednesday night, Stark heard that a large body of troops, with artillery, preceded by Indians, were near Cambridge, and that they were advancing towards Bennington. He sent immediately for Warner's men, and to Berkshire to summon its militia. History is silent as to who the men were, (for a message of such importance would hardly be given to one only) who, in the early dawn of Thursday, from Stark's camp, galloped to the Berkshire towns. We may be sure that they were well mounted, and that they knew the road. We know that they did their errand, that they did it quickly. There is no doubt about their route till they reached Pownal Center; whether they then turned half a mile to the eastward and struck the original road from Williamstown to Bennington, through the White Oaks, or came straight down Pownal Hill and through the Dug Way, we probably never shall know; it makes no matter.

They reined up at any rate at the farm house of Benjamin Simonds, who himself was then in council at Bennington, as is shown by their records, and who lived just at the junction of the two roads, half a mile north of the village of Williamstown, on what has since been called the River-Bend Farm. He had been colonel of the North Berkshire regiment more than a year. He was 51 years old. What passed, I know not; who the orderlies were, I know not, except one, Tyler of South Williamstown; whether, as is probable, fresh messages were sent down the county from Williamstown, while Stark's couriers returned to his camp, I know not; but I do know that nearly all the Berkshire men who were in the Battle of Bennington were mustered in that day, the 14th of August; so the pay-rolls at Boston bear record to this day. They did it quickly and they did it well. I have recently searched the archives in the Secretary's office for these rolls, and have been reasonably successful, but I have not yet found them all. The roll of the company and volunteers from North Williamstown, I have not yet been able to find,—it may possibly have been lost, but I shall search again until I find it, or know that it is not there.

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That company was commanded that summer by Capt. Nehemiah Smedley. I hold in my hand the original pay-roll of 32 non-commissioned officers and privates, who marched with him to Fort Edward, by order of Gen. Schuyler, and returned July 24th, 1777, only 21 days before came the call to Bennington. This roll is sworn to by him before Isaac Stratton, town clerk of Williamstown, of whom we shall have more pretty soon. I know that Capt. Smedley was in the battle of Bennington, I know that bread was baked for two days in the old oven in the cellar of the Smedley house, for the soldiers gone thither; for the late Dea. Levi Smedley, who was in his 15th year at the time, carried some of the bread on horseback to Bennington, and often related in the ears of men still living the household experiences of that time. I know that Capt. Jonathan Danforth of Williamstown, father of the late Col. Joshua Danforth of Pittsfield, both of whom were in the battle of Bunker Hill, was also in the battle of Bennington in some capacity; and the tradition in that family, and in other families, is still lively and clear, that all the able-bodied men, with scarcely an exception, went from North Williamstown to Bennington; and I have a copy of a vote of the General Court of Massachusetts, reimbursing to the town of Williamstown, as such, powder, balls, and flints, expended from the town's stock in the battle of Bennington.

The town went and took the town's stock of ammunition along with them; and although I have not yet the roll of the names, as South Williamstown, according to the original pay-roll, of which I have a copy, sent 65 men, no one of whom, as near as I can tell, lived north of the old military line dividing the town. I shall assume that at least 80 men went from the more populous and propertied part of the town, which was under the immediate influence and inspiration of the colonel himself. That would make 145 men and boys,—for boys of 15 and 16 years shouldered their muskets in those days,—from Williamstown alone. The heading of the South Williamstown roll is as follows:—"A pay-roll of Capt. Samuel Clark's company, in Col. B. Simonds' regiment of militia, County Berkshire, who were in the battle of Walloomsack, near Bennington, on

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16th of August, who marched by order of Col. Simonds, including time to return home, after they were dismissed from guarding provisions to Pittsfield, being 20 miles from home, Aug. 14–21, 8 days." In this roll, besides the regular company officers and privates, are the names of volunteers from that part of the town serving as privates—Capt. Samuel Sloan, afterwards General Sloan, who built the president's house in our village, Lieut. David Johnson, who went up the Kennebec river with Benedict Arnold the winter before, but returned in command of 8 men, for want of provisions, and Lieut. Daniel Burbank, a farmer of South Williamstown, who said after the battle, when questioned how he felt while it was going on,—"After we had fired once, and they had fired once, I had just as lief be on the battle field as on the potato field."

The New Ashford roll bears the names of Capt. Amariah Babbitt and 19 men, sworn to before Jedidiah Hubbell, chairman of the committee of Lanesboro'. Lanesboro' itself sent a fine company of 46 men, under Capt. Daniel Brown. Like the rest they were mustered in on the 14th and were six days in service. Two of the lieutenants in this company were killed in the battle, Isaac Nash and Abel Prindle, and these names are very properly inscribed in the town records of Lanesboro' as those of patriots and martyrs. The General Court afterwards reimbursed Lanesboro' in 160 pounds of powder, 580 pounds of lead, and 240 flints, for expending from their own stock in the Bennington battle. Nineteen from New Ashford, and 46 from Lanesboro', added to 145 from Williamstown, make so far 210 men.

Hancock, though there were many tories there, and some in Lanesboro', sent Capt. William Douglas with 26 men, whose names are on the pay-roll at Boston. If any deserted to the enemy their names would scarcely be recorded there. The same captain took the same company in less than a month after the battle, to Pawlet, Vt., 76 miles, just as a Lanesboro' company, 42 men, under Capt. Asa Barnes, had been to Manchester, Vt., 50 miles, less than a month before the battle. The truth is, General Schuyler called up to the northern frontier pretty much the whole Berkshire militia, in July, and then sent

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most of them back home again; which makes their readiness to turn out again in August all the more admirable, and which makes entirely credible and natural the traditional story of Parson Allen's talk with Stark, at headquarters, on the (evening of the 15th?) morning of the 16th. Hancock did well in the Revolutionary war, Richard Jackson, and Solomon Barnett, and old Martin Townsend to the contrary, notwithstanding. Capt. Samuel Low took 44 men from Cheshire to Bennington battle. The same captain and company had been doing duty from the last day of June to the 14th of August, when they were summoned to Bennington, at a place called Sancoik, on the Walloomsack, 18 miles from home.

An independent company of volunteers from New Providence, (i. e. Stafford's Hill in Cheshire), Lanesboro, East Hoosuck, and Gageborough, (i. e. now Windsor), under Col. Joab Stafford of New Providence, rallied to the number of 41, on the 14th of August, and did their share in the battle of the 16th. Col. Stafford was severely wounded in the foot at the Tory breastwork. Indeed it was this same Joab Stafford of New Providence, and Stephen Davis of Williamstown, who petitioned the General Court for reimbursement of powder, balls and flint expended from the town's stock; and there was voted to New Providence in response 40 lbs. of powder, 120 lbs. of lead, and 60 flints, and to East Hoosuck 50 lbs. of powder, 150 lbs. of lead, and 72 flints, in addition to the respective amounts voted to Lanesboro and Williamstown. Besides these militia men from New Providence, Sipp Ives of that precinct was killed in the battle, from Col. Warner's continental regiment. Isaac Cummings of Williamstown was in that regiment also at the time of the battle. There were at different times in Warner's continental regiment 18 men from Berkshire County. Stafford picked up some volunteers in the part of Adams nearest Cheshire, bnt Capt. Enos Parker's company of Col. Simonds' regiment, 51 men, marched to Bennington August 14–19, as that roll says, 20 miles from home. The same captain and company, 37 men, went to Bennington again in September, the second roll calling it 30 miles from home.

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This was the regular company from East Hoosuck, or Adams as it used to be.

Capt. Stephen Smith's company, Col. Simonds' regiment, August 14–20, 7 days, 31 men. I am in a little doubt about these. I think they are Hancock men; the rolls do not always state the name of the town. Hancock is 16 miles long, and if there were, as is likely, two military companies there, as in Williamstown, Capt. Douglas, with his 26 men, and Capt. Smith, with his 31 men, would not be an unreasonable contribution from Jericho, only a year before baptized into the patriotic name of Hancock. In any case both companies belonged to Simonds' regiment, both were mustered in on the 14th and both were in the battle. Before we pass out of this regiment, let us count up. We had 210 men before we came to Hancock, add 57, 267; add the Cheshire men, 44, 311; add Stafford's 41, 352; add Parker's company, 51, 403 in Simonds' own regiment! Why Dr. Babbitt, in his centennial address last summer, was only willing to allow a beggarly 150 to Berkshire altogether! And even good Gov. Hall thinks there could hardly have been more than 200 Berkshire men in the first battle! Brethren and friends, we are going now by the records! We are going by an actual count of the original pay-rolls! So far we have estimated one company only, and in my judgment have underestimated it, all the rest is contemporaneously written testimony, unmistakable figures, and irrefragable fact!

Passing now down the county, we come to the men who mustered from Col. Brown's regiment, and Col. Ashley's, at the Bennington call. From Pittsfield marched Lieut. William Ford, with 22 men, but there were individuals in that number who counted for ten in the fight that followed! I shall say nothing in this presence of Parson Allen, of his brother, the lieutenant, (second in command of the party), of Col. Easton, or Capt. Goodrich, or Capt. William Francis, except that it is remarkably characteristic of the Revolutionary time that one colonel and three captains served under a lieutenant in that little detachment, and Parson Allen was their chaplain! I have already said that the latter is the most picturesque figure in the whole movement on either side; I do not mean the most influ-

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ential spirit was among the Berkshire men. I hold that next to John Stark and Seth Warner the first place is due, and will be forever accorded, when the facts become known, to the Berkshire colonel, whose messengers rallied all these companies in 24 hours, who was their own chosen leader from 1776 to 1780, who marched at their head and fought at their head, to whom, in the index of the muster rolls at Boston, there are 25 distinct references, and who had already been in the valley drained by the Walloomsac and the Hoosac more than 30 years, and who lived there an honored citizen for 30 years afterwards.

From Richmond marched Capt. Aaron Rowley, with 26 men, and with them Lieut.-Col. David Rossiter of Col. Brown's regiment. David Rossiter was no common man. He was among the early settlers of Richmond; as captain he had taken a company of minute men to Cambridge, directly after the battle of Lexington; he rose by regular gradations to be brigadier-general of militia; and he and Major Isaac Stratton of South Williamstown are immortalized in connection with the battle of Bennington, by two lines of Parson Allen's hasty and imperfect, but most interesting sketch of that fight. He says: "And being collected and directed by Col. Rossiter, and reinforced by Major Stratton, renewed the fight with redoubled fury." This passage shows that the Berkshire men fought together, and as one regiment. They fought together at the Tory breastworks in the first fight, and along the road to the westward in the second engagement, of which Parson Allen speaks in these words: "Even Stark was confused at the news of Breimann's approach with 650 fresh troops after he supposed the battle was all over"; neither he nor Simonds appear to have been engaged in the second fight; they left it to their juniors in years and rank,—Warner was 16 years younger than Stark, and Rossiter was 11 years younger than Simonds, and so the Lieut.-Colonel and the Major bore off the last honors for Berkshire!

I have lately had an interesting letter from Mr. William Bacon of Richmond, who remembers Gen. Rossiter, and gives me particulars concerning him. The buildings are still standing which he erected for his home, the orchards still bearing which he planted, but the farm has passed into the hands of the

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Shakers, and he has left no descendants of his own name. Enough for him! His name will never be forgotten! Richmond has declined from its earlier prosperity, but David Perry, the minister, and David Rossiter, the patriot soldier, will make that town reputable forever. With Rossiter's name will go down to posterity Major Stratton's! Allen mentions just the names, and in the right order! After more than a hundred years Fame accepts the parson's estimate! Stark, Warner, Simonds, Rossiter, Stratton!

As one crosses the bridge in the little village of South Williamstown, going south on the Ashford road, in the chimney of the first house on the right, he may see a little marble tablet, and on it is inscribed this: "I. S., 1785." Isaac Stratton located in that spot in 1760; he built that house in 1769; he lived on that farm without neighbors for three or four years; he put in a new chimney, enclosing this tablet, in 1785; and there was a sort of record of the man and his work; and there is his epitaph on well-preserved marble, in the neighboring enclosure for the dead; but when this house, with its own wood poles for studding—still sound and hard when I examined them the other day—and this chimney, that has lifted its head to the sunshine and storm for nearly a century, and the tall gravestone just over the other side of the road, shall all have crumbled away, this record of the country parson will stand to his honor, —"Reinforced by Major Stratton."

Capt. Enoch Noble, in Col. Ashley's regiment, was in service 20 days, from August 1–20, 38 men, at Bennington, "at request of Gen. Stark, and order of Gen. Fellows, and ye committee of safety, 40 miles from home." These were Stockbridge men. There is another roll from Ashley's regiment,—Lieut. Samuel Warner, 29 men, August 15–24, 10 days. I am not sufficiently familiar with the old names of South Berkshire, to definitely locate these men, and sometimes the distances are misleading. There may be other rolls of Berkshire men who were in the battle of Bennington, these are those which I found in a single search, which rarely, in such matters, proves to be exhaustive. I make no reference to Capt. Solomon, and his Stockbridge Indians, who are known to have been there, nor to volunteers

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from Lenox, who are thought to have been there; but count up the recorded and enrolled: Simonds' regiment, 403; Capt. Rowley's men, 29, 432; Capt. Noble's men, 38, 471; Lieut. Warner's men, 29, 500, to say nothing of the Indians and chance volunteers! My good Brother Bartlett shook his head doubtfully to me at Bennington four years ago, when I suggested that he made the Berkshire men too few. Why, bless his precious New Hampshire heart, he did not allow us for one-third of our men actually on the ground for the first fight. "One hundred and fifty." Thank you, New Hampshire! As a New Hampshire man, born and bred, and proud of Stark as Dr. Bartlett himself, I will maintain the proposition against the world, that Berkshire was at Bennington more than 500 strong.

It was no part of my purpose to-day to describe the battle of Bennington. That work has been well done many times of late, and on the whole, best done by Governor Hall of Bennington. I have recently taken a party of students over the ground, and explored every part of the field of both fights. The field is not like that of Waterloo, or Gettysburg. Its narrow front, a high hill, west of the Walloomsack, which here runs south, a low hill east of it, a country road running over a bridge, at right angles with the stream, and a few log houses along the road at both ends of the bridge—the bridge just midway between the two hills—and that's the whole of it! On the low hill was the Tory breastwork, and behind it some Hessians, many Canadians, and more Tories. Here fought, under Stark's own eye, in the fore-front of the battle, attacking the key of the whole position, the Berkshire militia. They constituted the bulk of the whole force in front. Nearly 700 of the New Hampshire and Vermont men went 'round on either side, to the rear of the high hill, which was crowned with a redoubt, and their attack in the rear was the signal for the attack in front. Wherever posted, the men did their duty. Stark, who had seen fighting before, said, "Had our people been Alexanders or Charleses of Sweden, they could not have behaved better." In his report to Gen. Gates, Stark said also, and he was in the battle of Bunker Hill two years before, "that the battle lasted two hours, and was the hottest I ever saw. It repre-

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sented one continuous clap of thunder." Both hills were carried at just about the same time, and the bulk of the British forces were made prisoners. This was the first fight.

I have already made sufficient reference to the second fight, with the reinforcement of Breimann along the road a mile or more west of the field proper, and this is more particularly described by Parson Allen. The result of all was the complete clipping of Burgoyne's left wing, as his right had already been clipped at Fort Stanwix, in the Mohawk Valley. Four days after Bennington's battle, the very day most of the Berkshire militia got home, he wrote in gloom to the British minister,—"Had I succeeded I should have formed a junction with St. Leger, and been now before Albany." He had not a high opinion of the Tories; he says: "The great bulk of the country is undoubtedly with congress," and of the Vermonters he adds bitterly,—"The New Hampshire grants in particular, a country unpeopled, and almost unknown in the last war, now abounds in the most active and most rebellious race of the continent, and hangs like a gathering storm on my left." From that moment it was all over with Burgoyne. In less than two months he and his whole army were prisoners of war; and Saratoga, like Gettysburg, became the pivot on which the great Gate of Peace swung slowly open to the nation. Of Bennington battle, Bancroft says: "This victory, one of the most brilliant and eventful of the war, was achieved spontaneously by the husbandmen of New Hampshire, Vermont and Western Massachusetts;" and the prediction of the imperturbable Washington was completely fulfilled by it. This namely, "If the invaders continue to act in detachments, one vigorous fall upon some one of these detachments may prove fatal to the whole expedition."

My topic was "Berkshire at Bennington," and I have not said a word about Linus Parker, a volunteer from Lenox, a sharpshooter in war time and a hunter in time of peace, who tells the horrible story of the fleeing Tories, killed or wounded, slipping down the steep face of the main hill, up which, even now, one scrambles with difficulty. Nor have I said a word about Dr. Oliver Partridge of Stockbridge, the surgeon of

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Berkshire, and who, arriving late, professionally examined the mortal wound of Col. Baum; but I have gathered, as well as I could in the brief time, by no means perfectly, from hitherto unused material, the large part, the noble part, the too long belittled part of Berkshire at Bennington.

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RECOLLECTIONS OF ELDER LELAND.

By MRS. F. F. PETITCLER.

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RECOLLECTIONS OF ELDER LELAND.

Standing upon a Berkshire hillside which slopes gently down to the waters of the Hoosac, is a small, plain monument of grey stone, bearing the simple epitaph: "Here lies the body of the Rev. John Leland of Cheshire, who labored sixty-seven years to promote piety, and vindicate the civil and religious rights of all men. He died Jan. 14th, 1841, aged 86 years, and 8 months."

A man whose only education was acquired at a common country school; but whose fondness for reading was great, and whose retentive memory, habits of observation, quick thought, quiet humor, and originality of expression, united to a deep religious fervor and zeal in the service of his Master, won for him not only an exalted position in the affections of the staid New Englanders, but also a warm and lasting remembrance among the more luxurious Virginians, and the friendship of Madison, Jefferson and VanBuren. A *strong patriot*, he ever labored to promote "civil and religious liberty," and his efforts probably contributed more than those of any other man to overthrow ecclesiastical tyranny in Virginia, the state of his adoption, and exerted a powerful influence in his native state when the same battle was fought at a later day in Massachusetss." Although nearly half a century has passed since his death, and of the generation that knew him so well, but few are left, yet among those few he is spoken of with moistened eyes and tender tones, and by them the recollections of his life are cherished as a precious heirloom. Reviewing his wonderful success, and the influence he left behind him wherever he lived and labored, it seems fitting that in this Society his life and works should receive more than a passing notice, and in order to present to you the character of the man, I shall quote largely from his short autobiography:

"I was born at Grafton, about forty miles west of Boston,

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in the year of our Lord 1754, on the 14th of May. The earliest public events I can remember are the death of George the 2d, and the coronation of George the 3d, together with some melancholy accounts of the French and Indian war. In early life I had a thirst for learning. At five years old, by the instruction of a school dame, I could read the Bible currently, and afterward in the branches of learning taught in common schools I made as good proficiency as common. As my father had no library and I was fond of reading, the Bible was my best companion. Deism and Universalism I never heard of, and of course was what was called a believer in revelation. I had no thought that I myself was right, but believed that some great thing must be done for me or I could not be saved. At times I had awful horrors of conscience, when death, judgment, and the world to come arrested my attention, but these horrors did not reform me from vice, nor turn me to the Lord. I was almost in all evil, full of vanity, exceedingly attached to frolicking, and foolish wickedness. In this course I continued until I was eighteen years old. In the summer of 1772 I met with one thing singular. When I was returning from my frolics, or evening diversions, the following words would sound from the skies, 'You are not about the work which you have got to do.' The last time I heard those sounds I stood amazed, and turning my eyes up to the heavens it seemed that there was a work of more weight than a mountain which I had yet to perform. Soon after this, I cannot tell how or why, a conviction took place in my mind that all below the sun could not tranquilize or satisfy my mind. The world and all that was in it appeared of small consequence. At this time a young preacher (Elhanan Winchister) came into Grafton and preached and prayed to the astonishment of the people. The result with me was, now the waters are troubled and it is time for me to step in. Reading the Bible, and meditating on the shortness of time, and the importance of being prepared for death and judgment, occupied the chiefest of my time. As the work of God broke out in Grafton, I heard much preaching and conversation about the change which is essential to salvation, on which I formed the following conclusions:

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Firstly, To see the extent and purity of the holy law: That it was the perfect rule of eternal right which arose from the relations that exist between God and man, and between man and man; that it will remain unalterable while the perfections of God and the faculties of men exist, and that the least deviation from this rule is sin.

Secondly, By looking into the law as a clear glass to see my own weakness and wickedness. Here I found myself as incompetent to repent and believe in Jesus as I was to keep the whole law.

Thirdly, To view the justice of God in my condemnation. Never did the benevolence of God appear more pleasing than justice did. I was not willing to be damned, but thought if damnation must be my lot it would be some relief to my mind that God would be just.

Fourthly, To discern the sufficiency of a mediator., for a number of months before I had a settled hope of my interest in Christ, the plan of atonement by the blood of the lamb appeared to me as plain as ever it has since.

One morning about daybreak as I was musing on my bed upon this text, 'After ye believed ye were sealed with the holy spirit of promise,' it struck my mind that souls first believed before they were sealed, on which conclusion the following words rushed into my mind as if they had been spoken by some other, "Ye are already sealed unto the day of redemption." If so, said I to myself, then surely I am converted. Though very far from being satisfied with myself, yet with a very feeble hope which I began to have, I did sometimes attempt to pray in small circles. One evening as I was walking the road alone, I was greatly cast down, and expressed myself thus, 'I am not a Christian; I have never been convicted and converted like others who are true saints. The Devil shall deceive me with false hopes no longer. I will never pretend to religion until I know I am born of God.' These words I spoke aloud, but immediately the words of Peter rushed into my mind with great energy, 'I know not the man.' These words dashed my conclusions and resolutions to atoms in a moment. It was a shock to the centre of my heart. From that day to this minute,

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which is a term of fifty-six years, amidst all the doubts, darkness, troubles and temptations I have had, I have never said I know not Christ or was unconverted. No sooner was my mind exercised about the salvation of my soul, than it was agitated about preaching. The number of sermons (such as they were) that I preached when I was alone by myself was very great. Both saints and sinners said 'John will be a preacher.' My mother professed that she had the same impressions about me when I was a sucking child; but my fears were that the devil was at the bottom of it seeking to deceive me, and cheat me out of my soul. Text after text would crowd into my mind to urge me on, but I could not tell whether the devil suggested them to me or whether they came from the good spirit of God.

The 1st of June, 1774, Elder Noah Alden came to Northbridge, and baptized seven others and myself. I was extremely dark in my mind, but when I gave a relation of my exercises, I had this hope that if I was deceived, the preacher would discern it, and reject me; and that if he rejected me it would strike such conviction into my heart that would lead me on to a sure conversion. The preacher only asked me if I believed in the Calvinistical doctrine. I replied 'I did not know what it was, but I believed in free grace.' As he received me, dark as my mind was, I would not give back. On Sunday, the 20th of June, I went to meeting at Grafton, where there was no preacher. My mind was greatly embarrased about preaching, and my prayer was that I might know my duty. The words of the prophet occurred to my mind, 'There is none to guide her of all the sons she has brought forth.' Having the Bible in my pocket, I drew it out and without design opened to Mal., 9th chap., 'This commandment is for you. If ye will not hear, and if ye will not lay it to heart to give glory to my name saith the Lord of Hosts, I will even send a curse upon you.' Whatever the original design of the text was, at that time it arrested my conscience thus, Thou art the man. I must either lay it to heart, open my mouth, and give glory to the name of God, or his curse would fall upon me. Fearing the hot displeasure of the Lord I rose in great distress, and having read Mal. iii:6–17, I told the people if there was no objection I

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would attempt to speak a little from the text. Being answered with silence, as custom led the way, I divided my text into several heads of doctrine. At the beginning my mind was somewhat bewildered, and my words sounded very disagreeable to myself, so much so, that I partly resolved to quit, but continuing, my ideas brightened, and after awhile I enjoyed such freedom of thought and utterance as I never had before. I spoke about half an hour and then closed. At noontime I was all delight. My burden of soul which had borne me down so long and so low was all gone, and I concluded I should never have it any more.

But when the people collected for afternoon worship my spirits sunk within me. I retired into a lot and fell down upon my face by a fence, full of dismay, but suddenly the words which God spake to Joshua, "Why liest thou upon thy face? up!" gave me to understand there was no peace for me in indolence. I therefore went to the meeting-house and tried to preach again but made miserable work of it. I continued, however, to try and preach as doors opened, but I tried it more than ten times before I equaled the first in my own feeling. I finally surrendered and devoted my time and talents to the work of the ministry without any condition, evasion or mental reservation. In myself I have seen a rustic youth unacquainted with men, manners and books; without the smallest prospects or even thought of gain or applause turn out a volunteer for Christ, to contest with all the powers of darkness. The first preaching tour that I made was a small one, about forty miles in length, preaching to little congregations on the way. In the autumn of 1774, I joined Bellingham church. In Oct., 1775, I took a journey to Virginia, and was gone eight months. Sept. 30th, 1776, I was married to Sally Devine, of Hopkinton, and immediately started with her to Virginia. At Mount Poney, in Culpepper, I joined the church and undertook to preach among them half the Sundays. In August I was ordained by the choice of the church without the imposition of the hands of a Presbytery. As this was a departure from the usage of the churches of Virginia, I was not generally fellowshipped by them. I spent all my time travelling and preach-

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ing and had large congregations. In the close of the year 1777, I travelled as far south as Pee Dee river in South Carolina, and returned to Culpepper early in 1778. Soon after this I removed into Orange county where I acquired me a residence, and where I remained all the time of my stay in Virginia. My stay in Culpepper was not a blessing to the people. I was too young and roving to be looked up to as a pastor. Difficulties arose; the church split, and I *just* obtained a dismission and recommendation. Having moved to Orange, I commenced my labors with ardor. Twelve and fourteen times a week I frequently preached, but there was but small appearance of the work of God's spirit. My field of preaching was from Orange down to York, about one hundred and twenty miles. The chiefest of my success was in York in 1780, where Lord Cornwallis and the British army were made prisoners in Oct., 1781. From this time to the year 1785, by the siege of Lord Cornwallis, the refunding of paper money, and removals to Kentucky, religion ran low in Virginia. In the year 1784, I travelled northward as far as Philadelphia. Late in this year I travelled to the south-east about one hundred and sixty miles, and in the fall of 1785 I took a preaching tour into the lower part of North Carolina. In June, 1787, I was ordained by the laying on of hands."

Leland was conscientiously opposed to high church pretensions in regard to ordination, and declined to submit to any form of ordination service, but many of his brethren were so worried over the irregularity, that at last he consented to be "set apart by the laying on of hands." The Baptist Weekly gives the following report of the services. The council, consisting of three staunch Calvinists, was called. The day appointed for the ordination arrived, and with it came a multitude of people to witness the ceremony. The work was divided among the several Presbyters. One was to ask the usual questions concerning his faith and call, another was to offer up the ordination prayer, and another was to deliver the charge to the pastor and the church. Leland took his seat long before they appeared and resting his arms on his knees, and burying his face in his hands, awaited their movements. The

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Presbyter appointed to conduct the examination at length began.

Moderator. "Brother Leland, it becomes my duty according to previous arrangement to ask you a few questions upon the subject of your faith, and in reference to your call to the ministry."

"Well, Brother," said Leland, slowly raising his head, "I will tell you all I know," and down went his head into his hands again.

Moderator. "Brother Leland, do you not believe that God chose his people in Christ before the foundation of the world?"

Leland. (Looking up). "I know not, brother, what God was doing before he began to make this world."

Moderator. Brother Leland, do you not believe that God had a people from before the foundation of the world?"

Leland. "If he had, brother, they were not our kind of folks. Our people were made out of dust, you know, and before the foundation of the world there was no dust to make them out of."

Moderator. "You believe, Brother Leland, that all men are totally depraved?"

Leland. "No, brother, if they were they could not wax worse and worse as some of them do. The devil was no more than totally depraved."

Moderator. "Well, there are other questions that will embrace all these in substance. I will ask whether you do not believe that sinners are justified by the righteousness of Christ imputed to them?"

Leland. "Yes, brother, provided they will do right themselves, but I know of no righteousness that will justify a man that won't do right himself."

Moderator. "Brother Leland, I will ask you one more question. Do you believe that all the saints will persevere through grace to glory, and get home to heaven at last?"

Leland. "I can tell you more about that, my brother, when I get there myself. Some seem to make a very bad start of it here."

The Presbyter, seeing that the audience was greatly amused,

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proposed to his colleagues that they should retire for a few moments and consult together. After returning they remarked to the congregation that Brother Leland had not answered the questions as satisfactorily as they could wish, but as they all knew he had many eccentricities, for which they should make every allowance, that they had concluded accordingly to ask him a few questions touching his call to the ministry.

Moderator. "Brother Leland, you believe that God has called you to preach the gospel?"

Leland. "I never heard him, brother."

Moderator. "We do not suppose, Brother Leland, that you ever heard an audible voice, but you know what we mean."

Leland. "But wouldn't it be a queer call, brother, if there was no voice, and nothing said?"

Moderator. (Evidently confused). "Well, well, Brother Leland, you believe at least that it is your duty to preach the gospel to every creature?"

Leland. Ah! No, my brother! I do not believe it to be my duty to preach to the Dutch, for instance, for I can't do it. When the Lord sent the apostles to preach to every nation he taught them to talk to all sorts of people, but he has never taught me to talk Dutch yet."

Upon this the Council retired again, and reported as before, much to the surprise of Leland, who was constrained to submit to ordination. After they had ordained him in due form he said:

"Well, brethren, when Peter put his hands on people and took them off, they had more sense than they had before; but you have all had your hands on my head, and before God I am as big a fool as I was before you put them on."

He continues his narrative, "On my return through Caroline County, after I had been preaching, I sat in the door yard of a friend's house conversing as usual, but here a strange solemnity seized my mind, and a strong drawing of my soul to God, inspired my heart such as I had not enjoyed for years. I soon lost sight of my company and was conversant at the throne of grace. This frame of mind continued with some abatement until I reached home, which was two days afterward. About

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three miles before I reached home I obtained great comfort in believing that God would work among the people of Orange. There was a dancing school set up in the vicinity which was much in my way. On Sunday after service I told the people that I had opened a dancing school which I would attend one quarter gratis. That I would fiddle the tune while the angels sung, if they would dance repentance on their knees. The project succeeded. The dancing school gave way, and my meetings were thronged. Solemnity, sobs, sighs and tears soon appeared, and the work prevailed greatly."

During Elder Leland's whole pastoral life he was most bitterly opposed to any fixed salary being paid a clergyman, and would never enter into any such arrangement with the church where he labored, although he always gratefully received such gifts as were offered him. He believed in preaching for Christ, not for money. He said he "did not know how to state a salary. If he preached Leland it was good for nothing, but if he preached Jesus it was above all price." Under the royal government the Episcopal form of worship was established by law in Virginia. In addition to a good house and lot the fixed salary was sixteen thousand pounds of tobacco. Afterward when tobacco became an article of export, it so increased in value that the people agitated the subject of reducing the number of pounds, feeling the tax burdensome, which measure the clergy strongly objected to. During this agitation between priest and people, Col. M., a member of the established church, discussing the question with his rector, argued for the reduction of salary, to which the clergyman strongly objected, saying, "My sermon is not merely one day's work, but it requires the previous six days for preparation." Col. M. replied, "Here is John Leland, in an adjoining county, who will preach a good sermon at a moment's warning, without any preparation." "Well, replied the parson, if you will send for John Leland to come and preach from my pulpit upon a text that I shall give him I will yield the point." Accordingly Col. M. wrote to Mr. Leland, stating the circumstances and inviting him to preach, and received an answer complying with his request and appointing "Two weeks from Thursday, God willing, at two

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o'clock in the afternoon." As the time appointed drew near the church was filled with an eager, excited congregation, and the Colonel awaited the arrival of his guest very anxiously. A few moments before two a solitary figure on horseback drew up to the church door, and was eagerly asked by Col. M. if he were Elder Leland, to which he responded in the affirmative. After the formal introduction to the rector was over he entered the pulpit and asked for his text, to which the rector replied, "If you have any preliminary exercises go through with them, and when you are ready to preach I will give you your text." After the opening exercises this text was handed him, "And Balaam saddled his ass."

Leland began by describing the country through which the children of Israel were travelling, and enlarged upon the difficulties by which they were surrounded. Spoke of the desire of Balak that Balaam should curse them, and although false prophet as he was, he was willing to do so. God forced him to bless, instead of curse, his chosen people. After this opening he remarked, "In order that you may more readily understand I shall divide my discouree into three heads. Firstly, Balaam, the false prophet, is most fitly represented by the hireling clergy of the established church. Secondly, the saddle is a suitable type of the salary paid to these hirelings. Finally, the patient, dumb ass represents the burdened people endeavoring in submission to support the oppressive load laid upon them."

From these divisions he launched out in fiery invective and scathing sarcasm against the existing condition of affairs. What the effect must have been upon the crestfallen rector we can easily imagine. History only narrates the triumph of Col. M.

The following extract from Temple's Virginia Baptist, published in 1810, shows the estimation in which Mr. Leland was held in that state: "Mr. Leland as a preacher was probably the most popular of any that ever resided in this state. He is unquestionably a man of fertile genius. His opportunities for learning were not great, but the energetic vigor of his mind quickly surmounted this deficiency. His memory was so retentive that by a single reading he stored up more of the contents of a book than many would by a dozen careful perusals. His

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preaching, though unmethodical and eccentric, is generally wise, warm and evangelical. There are not many preachers who have so great command of the attention and of the feelings of their auditory. Mr. Leland's free and jocund manner have excited the suspicions of some that he wanted serious piety. His intimate friends are confident that these are groundless suspicions. They believe that among his other singularities he is "singularly pious." In prayer he seemed to have an overwhelming sense of the holiness, purity and perfection of God, and the tones of his voice, and his words were expressive of the deepest humility and most reverential awe. Such was his power that his hearers felt themselves irresistibly carried into the presence of the infinitely glorious, all wise and eternal God.

His marvellous power to hold an audience is best illustrated by the following anecdote: "He once preached for Elder Gano in Providence. The Elder admonished him that the people would not endure a sermon more than half an hour long. 'I will observe the rule,' said Leland. On reading his text he said, 'My Brother Gano imforms me that people in the city won't be quiet if the sermon is more than half an hour long. All right! If ministers have but little to say they ought to say it in that time, for a short horse is soon curried. Should I be favored with a breeze from Calvary, or get into the trade winds of the cross, I may preach two hours, but I will respect your rights." As he drew near the close of thirty minutes, he related an anecdote, and announced that any might leave who desired to do so; but none left. Thirty more; his sails full, the congregation weeping, he gave liberty to leave, but none left. He swept on another hour. The people forgot their dinners, and at the close pronounced the sermon none too long."

In 1790 he traveled to New England, preaching on the way both going and coming. The following winter he made arrangements to move back there, and the last of March, with his wife and eight children, took passage by ship at Fredricksburg. On the way they encountered a very severe storm, and during all one night Leland was upon his knees in prayer. He says, "that I prayed in faith is more than I can say, but that I prayed in distress is certain." After a long and wearisome voyage

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they landed in New London. Here he was detained some time by the dangerous illness of his wife, but at last, on the 1st of July, they went up the Connecticut river in a scow to Sunderland. From there they journeyed to Conway, where his father was then living. In this place his family remained eight months, he travelling and preaching all of the time. The last day of February, 1792, he moved to Cheshire, which was his home all of his after life, with the exception of sixteen years in New Ashford, and two in Dutchess County, N. Y. Here upon a little farm, which he managed with the kindly occasional help of his neighbors, and the energy of his wife, he won from the reluctant soil of our stony hillsides enough in addition to what was given him to support his large family. It is narrated with great pride by one of his old neighbors that he was a very hard working man, and shingled his house alone after he was eighty years old. That his wife proved herself a true helpmate is shown by this extract from one of his letters to an old friend in Virginia, written in 1830: "Every child has left me; myself and wife keep house alone. We have neither Cuffee nor Phillis to help or plague us. My wife is seventy-seven years old, and has this season done the house work, and from six cows made eighteen hundred pounds of cheese, and two hundred and fifty pounds of butter."

That his wife was a woman of great courage and fortitude is shown by her endurance of a lonely life in Virginia, at a time when the country was devastated by bands of soldiery, and the runaway negroes between the two contending armies were ready for plunder and murder. Often she sewed by moonlight for her little ones, fearful that the ray of candle light from her window might attract a bloody foe. She died after a lingering illness of the most distressing character in October, 1837. In August, 1797, he went on a preaching tour to Virginia and was absent six months. In that time he travelled over two thousand miles, and preached more than one hundred and seventy times. He would sometimes preach for the church in Cheshire a number of weeks in succession, but if he found the interest feeble and the people failing in attendance, he would announce from his pulpit at the close of the meeting, "There

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will be no preaching here till further notice," and the next day he would preach in Lanesboro', the day after in Hancock, and so on in a circuit of perhaps a hundred miles. Among the members of Leland's church in Cheshire was a man who was a most earnest, zealous supporter of the church and its services, but in his every day transactions was noted as a keen, sharp man, inclined to drive a shrewd bargain. Elder Leland, preaching in an adjoining county, was questioned as to the character of Mr. B—— by one who had suffered in dealing with him. He replied, "Godward he is an excellent man, manward he is rather twistical."

In August, 1799, he again made preparations to visit Virginia, and sent on his appointments one hundred miles on his way. A fortnight before leaving he told the people of Cheshire that he would preach for them every day or night until he started, and he seemed solemnly imbued with an unusual outpouring of heavenly love, and with a deep conviction that the time had come for the Lord to work in Cheshire. The meetings were crowded and unusual interest and solemnity prevailed. He was greatly exercised in his mind whether he should go to Virginia, or stay and "fan the sparks." His last sermon he preached a few miles on the way. "The people followed in droves, and in time of meeting wept bitterly." He went on and filled the appointments he had made the first hundred miles, then returned to Cheshire and preached every day or night until the following March, baptizing more than two hundred persons.

In November, 1801, he went to Washington to present the great cheese made by the dairymen of Cheshire, to President Jefferson, preaching all the way there and back. On his return from Washington a prominent Federalist laughingly said to him, "Elder, I hear they found some skippers in the big cheese when they cut it." "Oh, I don't doubt that," replied Leland, with a humorous twinkle in his eye, "for *two* Federalists contributed curd."

In December, 1813, he made his last visit to Virginia, being absent from home six months. At this time the Presbyterian was the principal religious belief in Massachusetts, and all persons were obliged by law to pay for the support of that unless

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they filed in a certificate with the town clerk showing that they contributed to the support of the gospel under some other belief. In 1811 the people of Cheshire sent Leland to the Legislature to use his influence to obtain religious freedom in Massachusetts, and into this contest he entered with his whole heart and soul. In his speech before that body he says, "Tyranny, Mr. Speaker, always speaks the same language. The tyrant of Ammon would be friendly to Israel if he might put out their right eyes. The tyrant on the Nile would let his subjects go free provided they would leave their flocks and herds behind.

"Go serve the Lord, proud Pharaoh said,
But let your flocks and herds be staid;"
Go serve the Lord, says Massachusetts,
But bow to Baal with your certificates.
You all may worship as you please,
But parish priest will have your fees;
His preaching is like milk and honey,
And you shall pay *our* priest your money.

"The bill has its beauties and its deformities. One prominent defect of the bill is a crooked back; it makes a low stoop to his high mightiness town clerk, to pray for the indulgence of worshipping God; which is and ought to be guaranteed a natural and inalienable right; not a favor to be asked by the citizen or bestowed by the ruler. It has also a disagreeable squinting; it squints to a purse of money with as much intentness as ever a drunkard does at the bottle, or as Eve did at the apple. I have never labored hard to support the creed of any religious society, but have felt greatly interested that all of them should have their rights secured to them beyond the reach of tyrants."

His feelings regarding slavery may be gathered from the fact that during his fourteen years' residence in Virginia, he never owned a slave, and from the resolutions offered by him when a member of the Baptist General Committee in that state and passed by them in 1789, "Resolved, that slavery is a violent deprivation of the rights of Nature, and inconsistent with a republican government, and we therefore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land." He was ever ready with tongue and pen to defend the liberty and rights of his country, as the

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following extract from "Resolutions of the committee of vigilance and safety of the town of Cheshire" in the war of 1812, shows: "The said committee be authorized to watch over the public welfare, to deal with the hand of moderation and forbearance toward those who from want of information, may be led to acts that they would abhor were they sensible of the true state of our country; but to those who wilfully undertake by word or deed to set at defiance the laws and constituted authorities of the United States, whose means of information preclude the possibility of acting ignorantly, let the vengeance of the committee be dealt in that manner that shall teach them that as free men we mean to live, and as free men we mean to die."

He was somewhat peculiar with regard to the celebration of the Lord's supper, and always avoided officiating at such times if possible. He said he was called only to preach and baptize. His eccentricity also showed itself in the peculiar ground he took with regard to the Sabbath, claiming no one set day should be kept more holy than another, but that all days should be kept alike holy to the Lord. He says, "But as Jesus made a custom of entering the synagogue on the Sabbath day I have constantly attended public worship on the first day of the week for a number of years. When I travel, or live among those who keep the seventh day, it pleases me equally well. If this day is clothed with a legal establishment to enforce its observance it loses its christian character and becomes a tyrant over conscience."

Elder Leland composed a number of hymns, and it was often his custom as he entered the pulpit to break forth into song. Some of them are ordinary, but one, the hymn beginning,

> The day is past and gone,
> The evening shades appear,

has won for itself a lasting place in church psalmody.

He shows the high estimation in which he held women by closing a 4th of July address as follows: "Adam was refined out of the earth, and the woman was refined out of man, consequently the woman is like a double refined loaf of sugar; the farthest removed from clay of any part of creation. Indeed,

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so great is the influence of woman that the innocency of Adam, the faith of Abraham, the strength of Sampson, the bravery of David, and the wisdom of Solomon, bowed before it."

He was a warm friend of James Madison. He often remarked, "Whenever I was with James Madison, whatever the conversation might be, I was always impressed with the conviction that I was in the presence of a great man. From an intimate acquaintance with him I feel satisfied that all the state of Massachusetts for a bribe would not buy a single vote of him. A saying of his is fresh in my memory, 'It is ridiculous for a man to make use of underhand means to carry a point, although he should know that the point is a good one. It would be doing evil that good might come.'"

I have selected the following letter to the celebrated Baptist divine, Spencer Cone, as best showing his originality of thought and expression, and from the fact that it has very rarely appeared in print:

"CHESHIRE, Dec. 10th, 1826.

My Good Brother Cone:

I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the city of Albany last August, where I formed a momentary acquaintance with yourself and Brother Maclary. The Christian kindness which you and your elect lady expressed at our parting, fixed a soft affection in my heart which I wish to indulge in a letter of friendship. From a septuagenarian, whose sun is declining on the western hills, you will not expect energy of mind, logical argument, coherent reasoning, nor pomp of diction, but contrawise, a sickening dose of egotism. You will judge best of my health by hearing that I breathe in common twenty-four times each minute, and my pulse beats three times as often, which health and strength I have employed the summer past in travelling and preaching; which, by the way, has been my constant practice for more than fifty-two years with a few small exceptions. Since the first of June last I have attended three Associations, seen eighty-six Baptist preachers, and tried to preach eighty-one times. In retrospecting my life I do not *much* reproach myself for not giving myself to the

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work, as far as domestic duties admitted; but the lack of divine love, little care for the souls of men, weakness in handling the word of life, mangling heavenly truths with an unhallowed tongue, a proud desire to make God's stream turn my own mill, &c., sink me in the dust, and fill my soul with shame before God and man. It has in the course of my ministry been a question of no small magnitude, to know how to address a congregation of sinners, as such, in gospel style. When I turn my eyes to the upper book, (the *eternal designs of God*), I there read that God's work is before him, and that he works all things according to the counsel of his own will; that neither a sparrow nor a hair of the head can fall without our heavenly Father; that providence and grace are the agents to execute his purpose. But when I look into the lower book, (the freedom of the human will), I find that condemnation is conditional. "Oh, that thou hadst hearkened unto me, then had your fear been as a river, seeing ye judge yourselves unworthy of eternal life, so we turn to the Gentiles." If I do not read and believe the upper book I impeach the omniscience and wisdom of Jehovah. And if I do not likewise read and believe the lower book, I deny the possibility of guilt or blame. I must therefore believe both, and when I cannot comprehend I will adore; when I cannot *read* I will *spell*, and what I cannot spell out I must *skip*. If the human mind should be so enlarged that it could solve every difficulty that has hitherto appeared, that same enlargement of thought would enfold a thousand difficulties more, so subtle and minute that it never felt the weight before; so that there would be no getting through.

The truth is, sin has ruined men so entirely, that any plan that human wisdom could desire or comprehend, would be incompetent to save.

A scheme founded in infinite wisdom is necessary, and if founded in infinite wisdom, the wisdom of finite creatures cannot comprehend it in all its parts.

> "Though of exact perfection we despair,
> Yet every step to virtue's worth our care."

Let the men of God read, study, meditate, consider, pray,

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and seek after wisdom as for hidden treasure, but when he comes to water too deep for his length, let him adore and be hnmble. Paul undertook to unfold the knotty question, which ever puzzles the world, in the ninth and eleventh chapters of Romans; but before he got through he found the waters so high that he cried out, "O the depths! How remarkable are his judgments, and his ways past finding out!" Let it be my lot to be a child at the feet of my Master, ever learning of him who was meek and lowly of heart; then shall I find rest for my soul, and know enough to make me happy. When I was young I noticed that old preachers never knew when to leave the work, and I confess I am at a loss about it myself. I yet carry my eyes in my head, but my sight in my pocket; but if some minister was to give me a friendly hint that I was run down in decay it is probable that (like Milton) I should reproach him as an upstart. I yet flatter myself that my performances have a little in them which is valuable. So Solomon's triennial cargo consisted partly of the precious articles of gold, silver, and ivory, and partly of apes and peacocks. It has been a rather trying time for Baptist preachers who have travelled and labored day and night for the good of souls; like the mules which Agrlaster saw, they have been loaded with figs and feeding upon thistles. What the *new order* of missionary friends and exertions may do I cannot say. Whether there is goodness enough in men to be pampered without growing indolent and haughty is a question. One thing, however, is certain, viz: the captive children who lived upon pulse (pottage of peas) were fresher, fatter, and ten times better in counsel than the regular bred priests in the realm of Babylon who lived on a royal portion of meat and wine.

I have some drawings of mind to visit your city, and see my father's children who reside there; but to carry a dim candle among so many radiant sons would be rather absurd. Could I, like Paul, visit you in the fullness of the gospel of Christ, and impart unto you some spiritual gift, I should not hesitate. But ah! my leanness, my leanness! Call me not Naomi, but call me Mara. The prayer that I have been making for more than half a centnry is expressive of my present state—"God be mer-

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ciful to me a sinner." I wish my brother that a gracious God may bless you in soul and body, for time and eternity. And may your dear partner in life have the courage of Deborah, the piety of Hannah, the humility of Mary, the intelligence of Priscilla, and the benevolence of Phœbe.

Adieu, JOHN LELAND.

Rev. Spencer H. Cone, living in the city of regeneration, Grace St., Penitent Alley, at the sign of the Cross, next door to Glory."

Often as he walked the country roads with his Bible in a small green baize bag on his arm, he would break out into ejaculatory prayer, and meeting a friend a nod and slight move of the hand would be his only greeting, so engrossed would he be in the contemplation of heaven and heavenly things. He chose for his sermons and essays most peculiar titles, such as "The Yankee Spy," "A Little Cake First," "Old Theory Exposed," "Hawk and Buzzard," "Old Mr. Well's You Can." He was a man of great humility, which his success as a minister seemed never to overcome. In his old age he writes of a visit to Albany: "During my stay in Albany, which was five days, I was introduced to three governors. My rusticity of manners, and the humble rank I fill, make such interviews more painful than flattering."

January 8th, 1841, he preached in North Adams, and after service was taken suddenly ill. A physician was soon called, who pronounced his condition dangerous. Elder Leland himself felt that it was his final sickness, and thought it useless to do much for his recovery. He however consented to do what seemed necessary. The symptoms of prepneumonia developed, and he gradually failed. He was conscious of his situation and said he "was ready to go." Being asked shortly before he died what were his views of the future, he exclaimed, with both hands uplifted, and a radiant smile never to be forgotten, "My prospects of heaven are dear." At eleven o'clock p. m., Jan. 14th, his spirit joyfully took its flight to the presence of the Master he had so long and faithfully loved and served. He was buried in the cemetery at Cheshire Jan. 17th, and although but one of his children stood by his grave it was surrounded by

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a weeping throng from the whole country side, eager to pay the last tribute of reverential affection to their aged friend and teacher.

NOTE.—For the material comprised in this article I am indebted to "Life and Works of Leland," by Miss L. F. Green, and to personal recollections of Mrs. H. J. Ingalls, and Dr. and Mrs. L. J. Cole of Cheshire.

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THE HISTORY, METHODS, AND PURPOSES

OF THE

BERKSHIRE ATHENÆUM.

By HARLAN H. BALLARD.

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THE HISTORY, METHODS, AND PURPOSES OF THE BERKSHIRE ATHENÆUM.

In 1871 the trustees of the Berkshire Athenæum were incorporated "for the purpose of establishing and maintaining in the town of Pittsfield an institution to aid in promoting education, culture and refinement, and diffusing knowledge by means of a library, reading-room, lectures, museums and cabinets of art, and of historical and natural curiosities." From the date of its organization the Athenæum has been steadily growing along the lines indicated in its charter, until to-day it may fairly claim to be the literary, historical, and artistic centre of the county.

The quarterly meetings of the Berkshire Historical and Scientific Society are held here, and a museum of local antiquities is crowded with interesting, rare and valuable mementoes of the past. Here are household implements and furniture, illustrative of New England life in the previous century; arms and military insignia of the Revolutionary times; Indian relics; uniforms, arms, and currency used during the Civil War; and many documents bearing on topics of local history. Among the more interesting objects of modern date is the desk upon which Hawthorne wrote romances during his stay in Lenox.

In the museum of the Athenæum there are also valuable collections in the various departments of natural history, including, particularly, local minerals and rocks. The latest addition to this department is a collection of borings from an artesian well in Pittsfield, exhibiting the character of the strata of rock to a depth of nearly eight hundred feet, and verifying Professor Dana's statement that Berkshire County is over layers of limestone, from one thousand to fifteen hundred feet thick.

The art gallery occupies the main room on the second floor, and contains a series of excellent casts which represent the finest sculpture of Greece and Rome, and a marble statue of Rebecca, by Benzoni, presented by Mrs. Mary M. Clapp in 1884; while

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upon the walls there are paintings and photographs which, though as yet limited in number, are of a high degree of merit, the latest addition being a fine copy of Raphael's Sistine Madonna, by Bardi. The museum and art gallery attract large numbers of visitors, and young artists are sometimes seen copying the faultless lines of the ancient models.

On the ground floor, besides a spacious room in which the meetings of the board of trustees are held, there are two reading-rooms, a reference library and the circulating library, offices, and lavatories. In the larger of the reading-rooms are to be found the leading daily newspapers of New York, Boston, Albany, and Springfield, and all our city and county papers. This room is constantly filled by readers. In the smaller room are the magazines, and the leading literary and scientific periodicals of this country and England. The reference-room contains a large number of unusually well-selected volumes, among which, after the sets of all the standard cyclopædias, dictionaries, gazetteers, and atlases, may be particularly noted the superb work of Luigi Canina, upon the edifices of ancient Rome. This work, in six elephant folio volumes, is printed on hand-made paper, contains a multitude of fine engravings, and is invaluable to the student of architecture or Roman history. It is valued at five hundred dollars, and is the gift of Mr. Franklin E. Taylor of New York. By its side, and no unworthy companion, is "Picturesque Australasia," recently presented to the Athenæum by Z. C. Renne, Esq., of Sidney, Australia. The library contains complete sets of nearly all the leading magazines, "Harper's Monthly," "Atlantic," "Littell's Living Age," "Scribner," "Century," etc., to which "Poole's Index" furnishes a ready key. This reference-room is usually filled by a company of students who make it their laboratory. Pupils of the public schools are encouraged to make daily use of its shelves, in order to broaden their conceptions of language, literature, and science; and the librarian, with his assistants, aims to make it, and indeed every department of the Athenæum, a true seminary of learning, rather than a confused store-house of paper and print.

One large room on the second floor is used as a lecture-room. In this are held the meetings of the Historical Society already

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noted; and the meeting of the Wednesday Morning Club, which, under the care of Miss Anna L. Dawes, daughter of Senator H. L. Dawes, is widely known as one of the most successful literary societies organized by the women of America. The walls of this room are hidden by large cases containing nearly 3,000 volumes of United States public documents, obtained mainly through the influence of Mr. Dawes; a complete set of the "American Archives," presented by the late Hon. Thomas Allen; and of several hundred volumes from the library of the late Hon. Julius Rockwell, recently presented by his son, Robert C. Rockwell. The Athenæum has one of the most complete collections of government publications in Massachusetts.

The newspaper department of the Athenæum is peculiarly rich. There are here files of the "New York Tribune,' and "Harper's Weekly," presented by George P. Briggs, Esq., and covering many years of the nation's history; a complete file of the "Pittsfield Sun," from 1800 to 1872, given by Mr. Phineas Allen, and since 1873 continued without an interruption to date; files of other county papers, extensive, though less complete; a file of the "Boston Daily Advertiser," covering more than eighty years, and secured mainly through the influence of Hon. James M. Barker; and more than a hundred bound volumes of miscellaneous newspapers, whose dates range from the present time back into the previous century. Besides these, the Athenæum has gathered from various sources such a collection of manuscripts and documents that it has become a mine of wealth for the original student of Massachusetts history, and is frequently sought by scholars from distant cities, who find here what they have vainly sought in many larger and older institutions.

In this connection must be mentioned a collection of nearly 3,000 valuable pamphlets, many of them unique, and all bound, provided with tables of contents, and catalogued, so as to be immediately accessible. Very few, if any, other libraries can show the student so readily what he may expect to find amid the innumerable pages of pamphlet literature with which their shelves, or their attics, are too frequently merely encumbered.

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One department of the library is devoted to Massachusetts histories; and, besides several hundred volumes of State documents, including the rare reports of the Adjutant-Generals, it has made a good beginning in the purchase of town and county histories. It has also a complete set of the "New England Genealogical Register," a nearly complete set of the proceedings and collections of the Massachusetts Historical Society, and full sets of the proceedings of the Worcester Society of Antiquity, records of Massachusetts, Plymouth Colony records, and Boston records.

The circulating library contains some 15,000 carefully chosen volumes, with an annual circulation of 35,000 volumes. The system of classification, and the methods of cataloguing and delivery are modeled substantially on those of the Boston Public Library, with such modifications as the difference in the circumstances of the two institutions suggests. The total number of cards issued to date is 6,966. About four hundred new readers are added to the list each year.

The library is free to all residents of Pittsfield, although cards for drawing books are not issued to children under fifteen years of age, unless they are vouched for by their parents or guardians. Those who draw books usually make their selections from the printed catalogue, the latest edition of which was published in 1888. The trustees design to issue supplementary catalogues once in five years; and in the interim supplementary lists are published in the daily paper, and are also fastened in alphabetical order upon the blank leaves of interleaved catalogues. The library is not yet large enough, in the opinion of its managers, to require a card catalogue. While most readers make their selections from the catalogues, the freest possible access is granted to the shelves; and this favor is highly esteemed by all students, because, as the books are grouped carefully together under a well-studied system of classification, selections and references can often be more easily, quickly, and intelligently made in the alcoves, than at the desk. No confusion or loss has resulted from this plan.

The germ of the Berkshire Athenæum is found in the Pittsfield Library Association of 1850. This institution after a few

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years showed signs of weakness, but was strengthened by a gift of $500 from James M. Beebe of Boston. At a later date important contributions to its funds were made by Hon. Thomas F. Plunkett of Pittsfield, a far-seeing and philanthropic gentleman, who considered the interests of the public library inseparable from those of the town. It was almost wholly owing to his continued support that the library maintained its existence and grew in value, until in 1872 it contained more than 4,000 volumes, which constituted the nucleus of the present Athenæum Library. The Pittsfield Library Association was a private corporation, with a charge of five dollars a share, subject to an annual tax of one dollar. Non-shareholders obtained the use of the library by paying two dollars a year. Many of the friends of the library long hoped for a more permanent establishment, and desired to make it free. Among the foremost of these were Hon. Thomas Allen, then president of the institution, Hon. Thomas F. Plunkett, and Calvin Martin, Esq.; and, to further their design, these gentlemen contributed, Mr. Martin $5,000 and Messrs. Allen and Plunkett $1,900 each, toward the purchase of the old Agricultural bank building. In 1870 Mr. Allen fitted up this building, at a cost of $900, and the library was removed to it, and its name changed to the Berkshire Athenæum.

In anticipation of this action, the Legislature had in 1869 authorized the trustees of the Berkshire Medical College to sell its real estate, and divide the income from the proceeds annually between the Athenæum and the Young Men's Association, until the broader institution should be organized. Four thousand, four hundred dollars was now paid over under this law; and the Athenæum received also the library, cabinets, and other personal property of the Medical College. In 1872 Mr. Phinehas Allen, proprietor of the "Pittsfield Sun," died childless, leaving an estate valued at more than $70,000, and making the Athenæum his residuary legatee, after the payment of certain legacies and annuities. The property remaining after the payment of the legacies is now estimated at $60,000. In December, 1873, Hon. Thomas Allen offered to erect a building costing not more than $50,000, provided a fund sufficient to insure its

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permanent support were secured, and the site freed from mortgage and suitably enlarged. These conditions were met at a cost of $24,000, which was paid by the town; and the lot of the Athenæum acquired a frontage of one hundred and forty-four feet, with a depth of ninety-one feet six inches. The town also contracted to pay the Athenæum $2,000 (afterward increased to $3,000) a year, on condition that Mr. Allen should erect the proposed building, and that the Athenæum maintain a library free to all inhabitants of Pittsfield. The library had already been made free, and the new building, of native blue limestone and polished granite, was completed in 1874. Subsequently Mrs. Elizabeth C. Clapp gave $5,000 to the library, and Mr. Bradford Allen bequeathed an equal sum to the trustees for the benefit of the Athenæum. The property of the Athenæum may now be estimated at $200,000. Its walls are adorned by many engravings, photographs and paintings, notably portraits of its benefactors, Mr. Phinehas Allen and Mr. Calvin Martin, and of Governor Briggs, Gen. William Francis Bartlett, and Rev. John Todd. There are also several excellent busts in marble, among which must be noted that of Hon. Thomas Allen and Hon. Thomas F. Plunkett, whose invaluable services to the Athenæum have been mentioned; Gen. William Francis Bartlett, Prof. Louis Agassiz, and a marble medallion of Abraham Lincoln. One of the recent gifts is a valuable and beautiful clock, presented by the Wednesday Morning Club.

The board of trustees as first organized were Thomas Allen, Ensign H. Kellogg, Thomas Colt, George Y. Learned, Edward S. Francis, John Todd, Henry L. Dawes, Edwin Clapp, William R. Plunkett, William F. Bartlett, and James M. Barker. John Todd died in 1873, William Francis Bartlett in 1876, and Thomas Colt in 1876. Their places were filled by Charles V. Spear, Frank E. Kernochan, and Morris Schaff. Charles V. Spear has since removed from town. Thomas Allen and Ensign H. Kellogg died in 1882, Edwin Clapp and Francis E. Kernochan in 1884; and their places have been filled by Henry W. Taft, William Russell Allen, Henry M. Peirson, William M. Mercer, and Walter Cutting. For sixteen years the office of

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librarian and curator was ably filled by Edgar G. Hubbel, who was succeeded in 1888 by Harlan H. Ballard.

Mr. Felix Trainor has been the trusted janitor of the Athenæum since it was opened in 1876. Mr. Edward Tobey has for several years been of great service as first assistant to the librarian, and Miss Harriet Wilson has during the past year, 1890, rendered equal aid as second assistant.

I have given a general account of the history and present condition and equipment of the Berkshire Athenæum; it remains to consider the methods by which its officers are endeavoring to carry out the high purposes of its founders, so that it may "aid in promoting education, culture, and refinement," and in "diffusing knowledge."

The building itself, with its beautiful proportions, its harmonious coloring, its spacious rooms, and its tasteful appointments is a constant though silent minister of refinement.

Years ago, when first opened, it was thought necessary to have everywhere prominently displayed notices directing the public behavior. As one entered its sculptured portals he was confronted with a request to remove his hat; as he passed into the reading-room, he ran against a caution to refrain from loud talking and other unseemly conduct, and in no part of the building could he escape some obtrusive reminder that the managers of the Athenæum entertained a too well grounded apprehension that the privileges of the institution were in danger of abuse. Within a year or two these notices have been quietly removed, or relegated to positions of obscurity; and the demeanor of the public within these walls has been marked by dignity and good order. There seems now to be something in the quiet atmosphere of the Library which is a more effectual restraint upon vulgarity than remonstrance or cautionary placard.

The works of art too undoubtedly exercise an influence in the direction of culture. In the presence of these figures of ideal manhood, and womanhood, and more particularly before that inimitable conception of Divinity incarnate which Raphael gave to the world in a moment of inspiration, the most confident spirit may well feel abashed, and a sense of reverence

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steals into the most thoughtless heart. The trustees of the Athenænm have rendered the county a signal service in excluding from the art gallery every work which is not of exceptional merit. This high standard will undoubtedly be maintained.

Besides the mysterious influence of beauty and high conception to which I have referred, the art gallery serves a more apparently practical purpose in furnishing models for art students, one or more of whom may now and then be seen with pencil or brush copying the lines fixed beyond modern attainment by the masters of ancient days.

Much more might be done in this direction than has yet been done. Teachers in our schools might well bring their classes hither at stated times, and give them instruction illustrated by our casts and paintings, and doubtless as the collection increases, and as a taste for art develops in the county this opportunity will be more and more appreciated. The presence in a community of a well appointed gallery of art is a continual protest against all extravagances of style in dress and manner. Tawdry coiffures become particularly grotesque beside the fillets of Minerva; and an excellent cure for foppishness might be found if we could cause the fop to stand beside Apollo, and consult a speculum.

A museum is a means of diffusing knowledge; our museum consisting partly of specimens of natural history and partly of historical relics has much to teach the student of the past achievements of Berkshire and of its present resources.

The relics of the Revolutionary war and of the late Civil war are eloquent of patriotism and sacrifice; the rude household implements and utensils of a hundred years ago speak to us of that toil, economy, patience, and self-denial by which our nation was upbuilt. It may be that the majority of the thousands who look upon these memorials from year to year, are largely moved by transient curiosity, yet even upon the idlest the lesson of love of their native land cannot wholly be lost. The educational value of this department of the Athenæum will be vastly increased when the future shall bring room for the proper classification and display of the collection. The day will come, we

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trust, when our cabinets will exhibit all the products of the county arranged in due order, accurately labeled, not only with the name of each specimen, but also with the place from which it came, and the date of its discovery.

The chief purpose of such a museum we conceive to be not to serve as a general curiosity-shop, but as a carefully planned exhibit of the plants, animals, and mineral products of the immediate vicinity. There should also be smaller working collections of type-specimens, illustrating the modern classification of natural objects, and these should be arranged in cases not only convenient for inspection, but so designed that they may be taken home for study, being drawn by the public just as books are drawn from the library. Such specimens of natural history as require the caution "Hands off," must be classified among the higher orders of *bric-a-brac*.

After all, the chief interest of the Athenæum centers in its library, which has already been described. Some features of this department, however, deserve special attention; and first the collection of public documents. Unhappily this, one of the most valuable, useful, and interesting of our treasures, is neither understood nor appreciated by the public. It is only a few weeks, indeed, since one of our leading city papers referred in a sarcastic tone to "the countless volumes of dreary congressional proceedings," and the dust on these priceless volumes is rarely disturbed save by the hand of some man of distinguished ability and understanding. Yet here is contained the only full and accurate history of the United States of America; within these monotonous bindings is hidden the wisdom of America's greatest statesmen, and the eloquence of her most illustrious orators. It is quite true that a man does not wish to sit down and read the doings of Congress through as he would a work of fiction, but they are no more "dreary" on that account than a gazetteer or dictionary. When public documents are promiscuously piled together with no attempt at classification, as is too often the case, the ordinary reader is easily confused, and finds any special article with difficulty, but when, as in our library, all the volumes are carefully arranged in strict chronological order, and also by their topics, and when they are provided

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with a general index such as we possess, their contents become nearly as accessible as the articles in an encyclopedia.

Nor are all of these documents merely the records of congressional action. Many of them are full of stories of exploration and adventure, containing the records of the first invasion of the wilderness by man, and graphic accounts of the appearance, customs, and life of the various Indian tribes which once hunted and fished where we now read and write. Most of the works of this class are filled with beautiful and costly pictures, engravings on wood and steel, photographs, and photographic reproductions, and hundreds of rare illustrations in color by master hands. One reason that these books are undervalued is to be found in their uniform binding, another in the very fact we have so large a collection of them.

If I were to select to-day some one of a thousand volumes I could name, have it bound in turkey or levant morocco, bring it down to the table of the reading-room and invite the local reporters to inspect it as a new acquisition to the Athenæum, the next day's paper would contain an account of it couched in terms of high encomium if not of pleased astonishment. To-morrow I might select another with a like result, and so on for a year or two, and each time there would easily be elicited a notice congratulating the Library on its good fortune, and commending each new volume to the attention of the reading public. It is only because our philanthropic Senator, Mr. Dawes has secured so unusually generous a grant of these books to Pittsfield, and because their plain leather backs do not appeal enticingly to the eye, that they have come to be regarded as "dreary."

Yet, even unappreciated by the many as they hitherto have been, their usefulness has not been slight. Our students know their value and understand how to bring it forth, and often on some great occasion in the history of the town, when the duty of public speech has been intrusted to one or other of our most honored citizens, their storehouse of knowledge has been tapped, and streams of wisdom and eloquence have flowed out through living lips to instruct and delight a multitude that stopped not to trace the grateful current to its source.

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PAMPHLETS.

The Berkshire Athenæum is perhaps the first public library which has made its pamphlet literature easily available. The entire collection of about 3000 has been closely classified, and bound in sets by a special means devised by the writer, whereby a pamphlet may readily be added to or taken from any volume at pleasure. These volumes, about 300 in number, have been provided with tables of contents, and each individual pamphlet has been catalogued under its title and author, and in many cases under its subject, also. The principle followed is that a pamphlet is as truly a book as any other, and should receive precisely the same treatment. It is only when this class of literature has been thus arranged and catalogued that its value becomes apparent. We have 134 volumes of pamphlets relating exclusively to Massachusetts; 81 to Berkshire County, and 38 to Pittsfield.

Among the more interesting of the Massachusetts pamphlets, are five volumes relating to our railroads, two concerning the Hoosac Tunnel, a set of State Election Sermons covering with some omissions the period of an hundred years, Governor's Addresses, Reports of Prisons, Hospitals and Asylums, and a large number of addresses delivered on occasions of special historic interest, such as the death of Washington, the fall of Hamilton, the war of 1812, the anti-slavery crisis, and many more.

Among Berkshire pamphlets are the town and school reports of the several townships; a collection of the addresses—unfortunately not complete—delivered at our Agricultural fairs since 1811, and bearing the names of scores of Berkshire's foremost men. Among them I note at random Elkanah Watson, the founder of the society in 1811, Theodore Sedgwick, Alexander Hyde, John Bascom, Arthur Latham Perry, George N. Briggs, William Walker, Henry W. Bishop, Sanford Tenney, E. W. B. Canning, Richard Goodman, James D. Colt, Orville Dewey, Henry L. Dawes. Much of the intellectual history of Berkshire is connected with these names.

We have nearly 100 volumes of pamphlets relating exclusively to Williams College, containing besides sets of catalogues,

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necrological lists, and annual reports, a nearly complete set of Dr. Hopkins' Baccalaureate sermons, and most of his special addresses; volumes of the old Williams miscellany, and Adelphi, and the later Quarterly; sermons by President Ebenezer Fitch, President Edward Dorr Griffin, including, with others, his farewell sermon at Newark in 1809, his sermon at the dedication of the new chapel in 1828, and two manuscript sermons, dated 1807 and 1814; a series of addresses and sermons by Professor Albert Hopkins, beginning with his address on the opening of the observatory in 1838; and various memorial addresses and sermons.

It was while arranging and cataloguing these sets of pamphlets that a sense of their great value and of the importance of their preservation induced me to publish the following short appeal to the public, which I insert here in order to make it a continual plea to the good people of Berkshire not to allow the records of their local achievements to be lost.

"ATTICS AND THE ATHENÆUM.

"The Athenæum takes its name from Athens, the famous literary centre of Ancient Greece. That city again was named from Athene, the Goddess of Wisdom. Now Athens was the capital of Attica, and from the brightness of its glory all Attica became illustrious. The phrases "Attic wit," "Attic salt," "Attic faith," "Attic style," are still suggestive of the purest, the most refined.

"In architecture the Attic is a low story erected over an order of architecture to finish the upper part of a building. It is so called because supposed to have been first used in Attica. From this the word has come into popular use as signifying much the same thing as garret, though the latter word has a military rather than an artistic origin, being derived from an old French word signifying to watch or guard, and dating back to an epoch when the upper stories of houses were used as battlements.

"It will now be plain that there is a close connection at least etymologically, between attics and the Athenæum; the name of the one being derived from the city which crowned the country whose name the other wears.

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"It is time that the old debt which Attica owes Athens be repaid. The attics must do something for the Athenæum.

"The purpose of this somewhat fanciful introduction is to lead the good people of Pittsfield and vicinity to search their attics for copies of old pamphlets, papers, sermons, books, and other literary "rubbish," and to send whatever they find to the Athenæum. This would be done by everybody if the value of such out of the way material were understood. Scattered about and neglected, these miscellaneous pamphlets are not worth the dust that settles on them; but collected in complete sets, carefully classified, indexed, bound, and catalogued, they rank with the chief treasures of the historical student. No printed or manuscript scrap relating even remotely to matters of local interest should be thrown away or neglected, until some competent student has had the chance of seeing it. If the "garrets" of Pittsfield (which are not now places of military defence, but repositories which guard property in a more peaceful way) could be examined, they would be found to be true "Attics," not merely in an architectural sense, but by virtue of their accumulated stores of wit and wisdom.

"Nearly three hundred pamphlets have been received in response to this appeal, and we hope for hundreds more.

THE ATHENÆUM AND PUBLIC SCHOOLS.

Among the most constant and most welcome readers in our library are the pupils of our public schools. It has been our aim to make the Athenæum supplement and broaden the work of the schools. To this end teachers are allowed to draw books more freely than others, and in special cases small sub-libraries are sent to the school during the time that some special study is prominently before the minds of the pupils.

Teachers are encouraged to send their scholars to the library, and particularly to the reference-room, whenever they wish them to look up particular topics more fully than can be done from the text-book alone.

Nearly every day this department of the Athenæum is thronged by numbers of industrious sudents, whom it is always a pleasure to guide, and who learn not merely the particular facts of which they are in search, but the far more valuable

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lesson of the way to use books, and the method of finding information from them. It is worth a great deal to a young student to become familiar with the use of a dictionary, cyclopedia, atlas, gazetteer, catalogue, and index.

In its relations to the general public the Berkshire Athenæum does not differ materially from other free libraries. There is less "red tape" here than in any other library I know of, and the time and trouble involved in selecting and drawing books is reduced to the minimum. A citizen of Pittsfield can use this library with very nearly the same freedom, and in very nearly the same manner, that he would if it were his private library.

Great pains is taken to enable the public to become acquainted with the contents of the library. Lists of additions are published in the daily papers; important titles are written from time to time upon our large black-board; bulletins are issued, and inserted in our catalogues; on special occasions, as for example, when one of our literary societies is to hold a discussion, lists of the works we have bearing upon the topic are made out and printed. By all these methods the people are coming more and more to appreciate what treasures of knowledge and fancy are hidden here, and from this miscellaneous mental *menu* they are learning, we trust, to distinguish and to choose the better, if not the best.

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AIR CURRENTS.

By Levi Beebe.

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AIR CURRENTS.

The summer of 1876 was remarkable for its unusual heat, light, foggy clouds, especially when accompanied with lightning. In keeping the different currents of air, I found almost the whole season there were two or more currents, moving most of the time very slowly; the ground current more variable than the middle, or upper current: it moved much of the time from a little north of west, and was very light. The middle current was nearly northwest, and did not occupy but a few hours in a day, or from eleven A. M. to five or six P. M., and three evenings it continued till eight or nine P. M. This action of cold air running between the ground and upper current, cut out the gases that carry water, and left a clear space from one to three thousand feet deep. The upper current moved from southwest, and kept the cold zone very high, so that the cold air that held water in vapor was very deep; the clear space cut out by this cold middle current seemed to act as a mirror to reflect this vapor in the upper current, and on each of these three evenings we had the zodiac light; the deeper the upper current that carried these gases was, the longer the light remained. This moving of the upper current from southwest almost the whole season, was the cause of the great and continued heat of the season.

During part of two days in June the air all moved from north of west, though only in unison about thirty hours, and with light wind, moving slowly; on neither of these days did the thermometer rise above seventy, and it was as low as fifty-four on the morning of the 22d of June. July 24th, we had twenty hours of the air all moving from northwest, in unison, very slowly, thermometer at 57, 69, and 67. July 25th, northwest, very slow, little rain at evening, one one-hundredth of an inch, thermometer 55, 67, and 53. July 26th, wind west-northwest, slower above, thermometer 52, 68, and 67. These three days in July were the only three days in the month that

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the temperature did not rise above seventy degrees. There were eight days on which the thermometer stood from 70 to 80; there were fifteen days on which it marked from 80 to 90; while there were but five days on which it stood from 90 to 100. In the month of August we had three days during which the air all moved a large part of the time, from north of west, in unison, the 20th being the coldest; thermometer 42, 60, and 56. On the 26th, 27th, and 28th, the thermometer did not rise to 70. Two of these days it was as high as 69, on the other, 68; most of the time these three days, the wind was northwest, with the upper current moving slower than the under; most of the time with the weather warm and dry till the 10th of September, the action of currents continuing the same as through the summer. We had in August eight days on which the thermometer was between 70 and 80 degrees, 17 between 80 and 90 degrees, and five between 90 and 100 degrees; the highest being on August 12th, 96 degrees. On the 20th of July we had a very singular thunder shower. We had a fresh southeast to south wind all day, the atmosphere was filled very full and deep with water, we had had thirteen days with the thermometer ranging between 80 and 96 degrees, a large part of the day-time, so that, perhaps not once in a lifetime in this latitude, is the atmosphere so thoroughly fitted for a hard storm as on that day. About four o'clock, P. M., a middle current of air commenced to move from northwest, with the under current running fresh from the southeast, so that, to the eye of one not a student in the effect of different currents, the scene was most threatening; but our kind Creator's hand, that works the almost continued miracle of keeping two or three currents of air moving in so flexible a substance as our atmosphere, was seen to protect and save us; for a deep, warm, and dry southwest upper current moved over the cloud, and the water condensed to cloud by the cold middle current was taken up, and changed back to vapor, almost as fast as it was condensed by the middle current. This protecting action of the upper current continued through the night, and till seven o'clock the next morning, so that in the whole night's rain we had but one inch and 11-100 of water-fall. From June 10th to Sep-

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tember 10th, we had but six days that the atmosphere moved in one direction at the same time, and during more than one-half of those six days, the upper current moved slower than the ground current did; which I find protects us nearly as well from the cold that engulfs us, as the two currents moving in different directions does. The temperature was higher in the valleys, than on this mountain, at midday. The season was so unexceptionally warm, I thought a short sketch, with an account of the currents that made it, might perhaps be interesting to some that may come after us. It is therefore respectfully submitted.

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COL. JOHN BROWN.

By E. W. B. Canning.

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COL. JOHN BROWN.

Berkshire, too, has its heroes; some, indeed, of national fame, more of the numerous class whose services, though humbler, are not less important in the founding and rearing of civil institutions. The trumpet of fame is often sonorous with names and deeds which, for real worth, cannot compare with others whose quiet merit has, for various reasons, scarcely secured a *toot* upon that capricious instrument.

In our exchange from monarchical to republican rule, Berkshire was noted for the principle, rather than the impulse that controlled her action. The revolutionary violence which characterized many of the doings of our sea-board citizens, was known in our county only to be deprecated. The resistance of the dwellers in this section of the Bay State to British aggression was based on the natural instinct for freedom, fortified by intelligent study on the part of her leading men, of the best thoughts of philanthropists, and of political rights of man. I know of no more eminent example of a natural, shrewd, consistent, unflinching, reasonable republican, than of justly famed "Parson Allen" of this town. I opine he had more to do with the direction of public sentiment and the settlement of civic institutions in this portion of our state than any other contemporary patriot in the county—aye, than many of them combined.

Among other remarkable men of Revolutionary time in Berkshire, was the subject of this monograph—Colonel John Brown. In fulfilling the duty alloted me, it is a pleasure to acknowledge my debt for data so exhaustively obtained and deftly woven into the able history of Pittsfield by J. E. A. Smith, Esq. The thoroughness and fidelity of the work prompts my belief that the other towns of our county could scarcely do a better thing for posterity, than to invite him to a similar rummage of their archives with corresponding results.

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A resume of the principal events of the life of Col. Brown—on some of which I propose briefly to comment—is as follows: Born in Sandisfield Oct. 19, 1744; was graduated at Yale 1771; studied law in Providence, R. I.; was king's attorney at Caghnawaga, N. Y., and thence came to Pittsfield in 1773, for the practice of his profession; was one of the delegates from this town to the first county convention at Stockbridge in 1774, and on the committee to draft those remarkable non-intercourse resolutions—the earliest public remonstrance against the acts of Great Britain in Western Massachusetts—which emanated from that body. Was confidential correspondent thereafter with Warren, Samuel Adams and other patriots in the eastern part of the State. Delegate from Pittsfield to the Provincial Congress in 1775; one of the arbitrators chosen to act in place of the Courts of General Sessions and Common Pleas, which were suppressed in Berkshire; and simultaneously commenced his military career as ensign in one of the train bands of the town. Was one of the committee appointed by Massachusetts to obtain intelligence from, and establish an understanding with, Canada, with regard to a united resistance of the mother country; and was the member of the committee delegated to visit that province. During his absence on the commission, was the first to suggest and urge the capture of Ticonderoga. Was among the daring few who performed the exploit, entering the fortress in the van, sword in hand, and was appointed to carry the tidings to the Continental Congress. Was placed in command of the first American flotilla on Lake Champlain, and a second time penetrated Canada in disguise, obtaining valuable information at great personal danger. Early became the confidant and adviser of Gen. Montgomery, and as a precursor of the invasion of Canada by that officer, led the first detachment to Chamblee; cut off communication between St. Johns and the interior, and made important captures of prisoners and supplies. Again, in conjunction with Ethan Allen, seized a quantity of stores intended for the Indians, and met with other successes. Shortly after effected another brilliant nocturnal dash, like the Ticonderoga enterprise, upon Fort Chamblee, which resulted in its capture, with one major, three lieutenants, a commissary and

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a surgeon, 83 non-commissioned officers and privates, and a large amount of arms, ammunition and military stores, among the latter six tons of gunpowder, an article of sore need in the American army. A letter to Gen. Schuyler from Montgomery, eulogizing Brown, manifested the writer's appreciation of the value of this transaction, which was shortly followed by the surrender of St. Johns. Schuyler officially informed Congress that "Major Brown had certainly, during the last year, done extraordinary services." Five other officers of the Northern army certified that "Major Brown was the most active man in the army, being employed in the beginning of the campaign in long, tedious scouts, and in the latter part, before the army with a detachment, he was scarcely off duty, day or night, during the campaign." He led the nearest outpost to the enemy at the siege of Quebec. In the spring of '77, once more in Pittsfield, acting as one of the town's committee to deal with the Tories of the locality. His penetration of the treasonable designs of Arnold, dating from his earliest acquaintance with him on the Canadian frontier in '75—of which more anon. His manly protest against the latter's machinations to prevent his (Brown's) deserved military promotion, but his nobly continued service of his country notwithstanding. His splendid dash upon Burgoyne's rear after the battles of Bemus' Heights and Stillwater, captured all his outposts as far as Ticonderoga, an armed brig, several gun-boats, 200 bateaux, 300 of the enemy, with five cannon and a quantity of fire-arms, and the release of 100 American prisoners—all involving on his part the loss of only nine men. His rally of his Berkshire regiment on the alarm of the raid of Sir John Johnson down the Mohawk valley in 1780, and his death at Stone Arabia, in battle, Oct. 19 of that year, his 36th birthday.

These are, summarily, the main incidents in the busy life of Col. Brown, which, with many minor details, have been related in Mr. Smith's History of Pittsfield. The permanence of their record there bars the necessity of more than a mention in this paper, and their use as texts on which to hang brief comments upon the character of the subject of this memoir.

And from them I note, first, the indomitable energy of the

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man. There *are* some men for whom quiet is a penance and idleness a purgatory. Weariness is to them what conscience was to Napoleon—an unknown quantity in their experience or their vocabulary. Activity is a law—a necessity of their being, and when combined with a generous nature, is as often put forth for others as in their own behalf. Of these Col. Brown seems to have been a notable example. In physical vigor he was superior to most of his fellows, and a tradition used to prevail here that he could send a foot-ball over the famous old park elm. His mental activity was correspondent, and we find it pervading all the deeds, both of his civic and military career. He did nothing by halves. Whatever he essayed was prosecuted in a manner that demonstrated his belief in what Gen. Banks, in our day, has so aptly expressed—"Success is a duty." Nor do the actions of his life ally this energy with a blind impulse to do *something*, irrespective of foresight and of means to execute. He had the dash and *etau* of Sheridan, coupled with Sherman's ability to forecast. Some of his exploits seem rash, and would probably have been pronounced so, had he failed. Such was the capture of Ticonderoga, which he seems—if not to have projected, at least to be greatly responsible for, by his advocacy of and his personal aid at its seizure. Such, too, was his dash into the rear of Burgoyne during the campaign of '77, which beyond doubt, hastened the surrender of Oct. 17. Indeed, the only two failures recorded of his military operations—that of his attack on St. Johns, and that in which he lost his own life—are attributable to a copartnership in enterprise with other leaders who did not come to time, while himself was only too punctual to agreement and to duty for his own safety. A very essential quality for a successful commander he certainly possessed, viz: a mental grasp of the requisites to achievement, and ability to make attendant and even unforseen circumstances contribute thereto. Once decided on any measure, his whole soul was thrown into the means for its accomplishment, and he knew no quiet until its fate was determined.

Again, his patriotism was eminent, devoted and enduring. Within two years from his settlement in Pittsfield, the Revo-

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lution began, and among the earliest directors of the anti-British feeling in our country, his name is found. But he was not content as a mere adviser. His ardent temperament prompted him to practice, as well as persuade, and his fellow-citizens soon recognized in him the qualities of a leader and made him one. And from the day of his acceptance of the trust, his remaining years seem to have been devotion, either in a civic or a military capacity, to the service of his country. On town or county committees, in the provincial congress, as an emissary over the northern border, as a subordinate army officer, or at the head of his regiment, he was wholly and at all times hers. That his motives herein were unselfish is manifest from the perilous nature of the times and the service rendered, the unsolved problem of ultimate success, and the constant opposition he encountered from higher officials who were envious of his abilities and his promising renown. When a man acting from the purest motives for the common good, finds himself opposed at every turn, all his doings misconstrued and perverted by the envy of meaner souls in higher stations, there is a strong and generally followed temptation to retire in disgust from the thankless service and permit sullen indifference to absorb all the kindly milk of his nature. If, however, while still protesting against the injustice, he remits nothing of his devotedness, he may surely be credited with a philanthropy which has stood the crucial test. Such was the patriotism of Col. Brown, and reference to this topic will answer the question which may reasonably be asked by any reader of his life—why he has never been set in the honorable niche in his country's annals which he seems to have so well earned. I proceed to explain:

Onward from the day of the capture of Ticonderoga, Brown and Arnold were thrown much together in the common service. Brown had studied law with Oliver Arnold of Providence, a cousin of the traitor, and from him had doubtless ascertained much concerning his unsavory antecedents. If his judgment thereof was unfavorable to Arnold's pretentious patriotism, it must have been confirmed and deepened by personal acquaintance with him on the eve of the assault on Ticonderoga, when Arnold made such preposterous, though unavailing attempts to

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supersede Allen in the leadership of the heroic men who were about to essay the perilous exploit. From that time commenced the manifestations of the antipathy naturally resulting from the contrast of two such opposites as devoted patriotism and utter selfishness. Prompted by prior distrust and now enlightened by actual knowledge of the man, Col. Brown appears to have kept a keen eye upon him, in anticipation of some deed looking more to personal emolument than the good of his country. Nor did he long look in vain. A mysterious night movement of the flotilla of which Arnold then had command, induced Col. Brown to make known his suspicions to his superior officer, Col. Easton, who, demanding, but receiving no adequate explanation, ordered a battery to be trained upon the fleet, and checked the design. It was the opinion of both Easton and Brown that Arnold was manœuvering to run off with the flotilla and make his account by selling out to Sir Guy Carleton, the governor of Canada and commander of the British forces in that province.

This incident did not tend to allay the antagonism between Col. Brown and Arnold, and the latter set himself to annihilate all Brown's prospects of promotion in the army and prominence before the country, and, for the time, he unfortunately had abundant means to do so. He had insinuated himself into the good graces of Gens. Schuyler and Montgomery, who knew no more of his real character than the desperate resolution and rashness of some of his enterprises on which fortune had smiled. Arnold managed his influence with these officers adroitly; succeeded in keeping himself prominent in their regard, and putting his rival into almost complete eclipse. After Gates had superseded Schuyler, Arnold got the same hold of him and retained it, more, seemingly, through fear of the mischief he might work if thwarted, than respect for his executive abilities, and he used it, not only to the personal prejudice of Brown, but in prevention of the honorable mention of him as the projector and executor of several important manœuvers which greatly contributed toward the ultimate triumph over Burgoyne. Brown knew the cause of the injustice done him, and his patriotic soul fretted with indignation thereat; but waited for time

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to right him until his last reserve of patience was exhausted by Arnold's allegation against him as a peculator of the plunder of St. Johns. Then he demanded opportunity to face his enemy before a court martial. This, Arnold—knowing that an investigation would change his own status from that of a complainant to a defendant—managed to have staved off from time to time, until Brown made his final appeal to Congress to do justice between himself and his accuser. Even this was delayed, and sick at heart of his treatment—though never of his principles—he resigned from the Northern army, as did the hero of Bennington under slighter provocation, and, like him, bating nothing of his patriotic ardor, returned to his home to serve the public cause under conditions more compatible with his self-respect and conscious integrity. As in the case of Gen. Stark, due recognition of his merit came at last; but the record of the stirring events on the Northern border had been written as history, and it remains for posterity to unseal the silence which detraction has imposed upon them, so far as the services of Col. Brown are connected therewith. With the rank he deserved, Col. Brown fell in battle with the enemies of his country almost synchronously with the treason and flight to them of his persistent rival and persecutor.

In this connection I cannot withhold a repetition of an anecdote originally related by Gen. Morgan Lewis, illustrative of the prophetic insight of Col. Brown, and the personal courage of himself and Arnold respectively. I abridge the relation as much as possible:

During the winter of 1776–7, many of the officers of the army, among them the two in question, were quartered in Albany. Brown, smarting under the defamatory treatment of Arnold, published a retaliatory handbill whose final clause was this: "Money is this man's God, and to get enough of it he would sell his country." Arnold, on reading it, raved and stormed, swearing that he would kick its author on sight, whenever and wherever he should meet him. The threat was reported to Col. Brown, who got himself invited to dinner at the mess where Arnold belonged. On entering the dining hall he perceived Arnold standing at its farther end, facing the door of

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entrance, and he deliberately marched the length of it, looking him in the eye. Halting directly before him, he said, "I understand that you have said that you would kick me; I now present myself to give you an opportunity to put that threat into execution." Arnold opened not his lips. After a pause Brown resumed, "Sir, I pronounce you a dirty scoundrel." Even this elicited no reply. Then turning and gracefully apologizing to the officers around, who were vainly expectant of a bloody encounter, he left the room. For once Arnold recognized "discretion as the better part of valor," and the consciousness of the truth of Brown's assertion, obliged him to put both his pride and the insult into his pocket. Guilt cowered before integrity, and made shameless but inevitable surrender.

I have, perhaps, unduly protracted this article; but interest in a fellow countryman, able, patriotic, devoted and deserving, whose public services have, for long years, been clouded by envy and detraction, must apologize for the extension. Such has been the fate of many a character which, were history always just, would shine upon the pages whence they have been crowded by men and deeds less deserving, but selfishly or fortuitously brought into prominence for the admiration of the ages. The enlarged scope of later investigation, and the impartial pens of modern delvers into the archives of the past, are gradually correcting the errors that have distorted historical accuracy, and bringing to the light of truth and honor those to whom honor is due. Among these subjects of tardy justice now stands, and will continue to stand, the name of our Berkshire hero, Col. John Brown.

Stockbridge, July 16, 1878.

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